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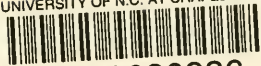
In memory of the dear  
one, who has left a gap  
Cause in the center with  
best wishes of  
James P. [unclear]

Samsona M.  
Aug. 18, 1909.





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SAMUEL A. PURDIE.

# SAMUEL A. PURDIE

HIS

LIFE AND LETTERS

HIS WORK AS A MISSIONARY

AND

Spanish Writer and Publisher in Mexico and  
Central America

BY

JAMES PURDIE KNOWLES

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With an Introduction by

ALLEN JAY

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*"Lives of great men all remind us  
We can make our lives sublime  
And departing leave behind us  
Footprints on the sands of time."  
—Longfellow*

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PUBLISHING ASSOCIATION OF FRIENDS,  
PLAINFIELD, INDIANA

TO HER WHO SHARED WITH HIM, THE TOIL AND  
STRUGGLES, THE DANGERS AND DISCOURAGE-  
MENTS, AS WELL AS THE VICTORY AND  
BLESSINGS, OF THE WORK AND TO  
THE SON WHO HAS WILLINGLY  
TAKEN UP THE FALLEN MAN-  
TLE, THIS VOLUME IS  
AFFECTIONATELY IN-  
SCRIBED BY THE  
AUTHOR.

## PREFACE.

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It is usual when those have passed away who by their greatness, their goodness or by their talents, or ambition and devotion to some special line of effort, and sometimes apparently at least by the force of circumstances, become landmarks in society, or stand as mountain peaks before the world, for their surviving contemporaries, to leave in permanent form, some sketch of their life and labors, as a memorial to them and an historical record for others who follow them.

Such annals serve as an inspiration to the young leading them out to nobler and greater efforts in life.

We trust that this volume, the record of a man of rare abilities and attainments, who gave them all and his life also for the upbuilding of humanity; may prove an incentive to its readers to go forth with renewed courage in the battle against wrong in the world.

With this thought in mind one of the New York Friends interested in the distribution of literature cast about for a writer to do this work, and made inquiry of a friend of the author for some one in this locality who would accept the task, finding no one else attainable, he appealed to him to take it up. Quite unused to such a work and with limited abilities in that line, it was with much reluctance that he consented, in consideration of the fact that he was a relative as well as a life-long acquaintance and friend of the subject.

It has been a labor of love, otherwise the hindrances and discouragements which have arisen might have caused its abandonment.

The task was accepted in the summer of 1904, in the autumn, material was collected consisting of several hundred letters which he had written to the old folks at home; the family having all passed away they were left with a relative who willingly surrendered them; also a package from

the wife and son in North Carolina, containing his early journal, many letters written to them in his absence, papers, etc., added to these were several letters to the writer, and he is also indebted for letters from Perrin Reynolds, a friend and companion of Samuel in North Carolina, from Santiago G. Gonzalez and Andres Campillo Spanish co-workers in Mexico, and to Joseph M. Purdie for the translation of their communications and especially to Allen Jay of Richmond, Indiana, for the introduction to this volume.

Having secured the material, work was commenced early in 1905, but springtime brought duties which laid it by with the expectation that it would be taken up again in the autumn, if not sooner; but with the falling of the leaves, the loved life long companion of the writer was stricken with fatal illness and after four months of intense suffering passed to the life beyond. a rest seemed necessary so the work was delayed until the winter of 1906 and 1907, since which with many interruptions and hindrances not the least of which was a thorn in the flesh by which the writer is handicapped, it has been going forward.

Many of the letters were very lengthy and abound in descriptive detail expressed in beautiful language, thus calling for much reading and study in the selection of so small a portion as space would permit.

While we have sought to make it as free as possible from errors, it is quite possible that the readers will find some mistakes, and we ask their kind indulgence for the same.

Smyrna, N. Y., Jan. 1908.

J. P. KNOWLES.



## INTRODUCTION.

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Over fifty years ago Commodore Perry sailed into the harbor of the Japanese capital and held religious services on board his warships, while on the gates of their city the Japanese had posted the warning that if any one tried to introduce the Christian religion they would cut his head off. Perry remained there, entered into a treaty with them and the gates were opened. Not only have the gates of their cities been opened but also the doors of their homes. China has followed. Other nations have heard the knock and have swung their doors open to receive the light until today the dark places of the earth are reaching out their hands for help.

The history of the foreign mission work among Friends reveals the fact that it came into the church soon after the revival movement. Some forty years ago a number of the members of Indiana Yearly Meeting organized a committee on this subject. This committee realized the leading of the Holy Spirit in that direction and the object of their organization was to foster and encourage this work, and to extend the helping hand to those who might feel a call to the foreign field. About the same time individuals in different parts of the church began to feel that the Lord was calling them to this work and they began to make applications to the committee to enter different missionary

fields. Lewis and Sarah Street heard the call from Madagascar and they went out under the care of the English committee. Elkanah and Irena Bean saw India in their vision. Joel and Hannah Bean were impressed that the Sandwich Islands were their field. Eli and Sybil Jones, who had visited Liberia on a missionary tour as early as 1851, also some places in Europe, were now stirring up New England and stating that they had found a field in Palestine. So the missionary spirit was abroad in the church.

When the Baltimore Association called us to take charge of the work in North Carolina, I found one of the teachers who had come to that field from New York, who had caught the same spirit and was feeling that Mexico was calling him to come over and help. He was not enjoying the work he was engaged in for his mind was in Mexico. This man was Samuel A. Purdie. The second year I was there this was impressed on me so clearly that I never doubted it again. Driving up to the school-house at Back Creek one day, at the noon recess, I found him out in the woods sitting on an old log, with an aged Spanish miner sitting by his side, engaged in studying the Spanish language. When I came up he said, "Excuse me, for I must obtain a knowledge of Spanish," and in a serious manner added, "Some day the Lord will open the way for me to use this knowledge to his glory." So a few months after this time, when Charles F. Coffin, of Richmond, Indiana, wrote to know my opinion about Samuel A. Purdie's going to Mexico as a

missionary, I was prepared to give my approval. There was no doubt but that he was filled with a true missionary spirit. His mind and heart were there in body. It was not home to him anywhere else. He rejoiced when the time came for him to leave all and go, and when he received the word that he was accepted by the committee, it did not take him long to be on the way.

He came to our house one evening with his youthful wife. It was a night long to be remembered. We talked until a late hour of the work ahead of them. Neither of us knew much about what foreign missionary work meant, but the way looked bright before him. To him it was the way of duty. His wife, who was leaving all her people, was nevertheless cheerful in the prospect of the work before them. We loaded what few goods they had into the spring wagon and drove to the depot at High Point, where they took the train. As I watched the train go out of sight I turned away feeling that it was carrying a man who was going cheerfully at the call of the Master. He believed the Master had other sheep who were not of this fold and he was going in the name of the Shepherd to bring them in.

Years rolled on. He stood at his post and the Lord blessed the work. The church was organized and the seed sown, not only by the voice but by the printing press with which he was provided by Friends in New York State. Through the press the Spanish speaking people, not only in Mexico but in other places also heard the message of the

gospel. Today the work is spreading. Others have entered in and are gathering the whitened harvest.

The time came when he believed that he heard the call to another portion of the vineyard. There was no hesitation on his part. He hastened on and entered this latter field, and when the Master called he found him "faithful unto death." He laid down his life among those he loved.

Thus lived and died Samuel A. Purdie. Others may have been just as devoted, may have done a greater work, but none have been more loyal, none possessed a truer missionary spirit.

ALLEN JAY.

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Life and Letters of  
**SAMUEL A. PURDIE**

CHAPTER I.

ANCESTRY.

Blessed are the happy parents  
Of those who in this world's wild strife,  
By being grandly strenuous  
Stand sun-crowned at the goal of life.

While it is the privilege of every individual by the best use of the gifts God has bestowed upon them to build up a noble and useful life, whether it be in the humble walks of society or in those more exalted; still it is common to look to ancestry for the prototypes of the gifts by the use of which men become famous. So perhaps we need make no apology for introducing our readers to the rugged Scottish life of the eighteenth century.

James Purdie, the grandfather of our subject was born in Kilmarneck, near Paisley, Scotland, Jan. 10, 1768. His youth was spent among the mountains and lakes that gave inspiration to the poet Burns whose wife, Jean Amous, was his cousin.

In a family of six children he was the only son. We know but little of the father except a well preserved tradition, that he was a descendent of the

famous clan of Percy, but that in some of the Scottish wars for political reasons, the name was changed to Purdie. When James was in his childhood his parents died and he went to live with an uncle, schooled in the austere creed of Calvin and Knox, life was to him a stern reality and prompted him as guardian of the orphan boy to follow the maxim spare the rod and spoil the child so his life could not have been a very sunny one, for the uncle was wont to punish with undue severity the waywardness of the lad. In that city widely known for its woven fabrics, he learned the trade of a weaver, all of which was hand work in those days.

In July 1794 he married Marion, daughter of Alexander and Margaret Dunlop, Lisle of Paisley. Little strangers came to stay with them until there were five in the family, when in 1802 he moved to Norwich England, where he started into business for himself as a weaver of silks, bombazines and shawls, and gradually extended his work until he gave employment to many others in his prosperous business.

Here on June 12, 1804, their fourth son Samuel was born and after him four sisters and one brother were added to the family besides several, one a twin, who died in infancy.

Samuel received his education in a school taught by Priscilla Gurney, a sister of Elizabeth Fry, later three of his sisters and one brother attended Ackworth, the Friends High School for the kingdom.

Norwich was the home of the Gurneys, that fam-



ily so well known in Quaker history, especially for the great controversalist Joseph John Gurney as well as the world-wide philanthropist his sister Elizabeth Fry.

James Purdie and his wife had been nurtured in the Presbyterian church of Scotland but contact with these and other Friends about them led them finally to the acceptance of Friends principles, and a request for membership in the society; a change that met with some resentment for a time by her father but which was finally forgiven.

They accepted heartily the ways and customs as well as the doctrines of the society and sought to be active, useful members honoring the sect of their choice by their exemplary lives.

The fellowship and intimacy of the family with the Gurneys and Frys in those days of their public activity brought to their knowledge many incidents and experiences to be narrated in later years to their descendant its impress upon their young lives was in some of them undoubtedly a potent factor in the building of their character.

Among their neighbors and acquaintances they could number Amelia Opie, Harriet Martineau and William Grimshaw, afterward celebrated authors.

James Purdie assisted by his sons had extended his business very successfully up to 1826, when a general financial depression so embarrassed him that rather than to go on and perhaps sacrifice his credit and wrong his creditors, he chose to close his shops, sell his property and pay his debts.

Having a little money left, his friends urged him

to start again in business offering him pecuniary assistance, but he declined their proffered aid and decided to try their fortune in the new world, so early in the spring of 1827 he gathered his family (except the oldest son Alexander who was already married and did not come until later), Marion from Ackworth school and Margaret the oldest daughter from a delightful winter's sojourn among her relatives and friends in Scotland; they all met at Liverpool and embarked on an old sailing vessel for New York; the voyage proved a very stormy one, so they were tossed for six weeks on the rolling billows of the Atlantic. A journey that is made by modern liners in six days.

The writer has frequently heard his mother, the oldest daughter Margaret then in her twentieth year, relate to her children the perils of that stormy voyage, until his young mind became so filled with dread of the ocean, that many years of knowledge and experience in life were necessary to efface it.

The roughness of the sea soon caused the ship to spring a leak and to prevent danger from it the pumps were put to work, not by steam, but by hand power, so continuous and arduous did the task become that the men among the passengers were called upon to help in the work and for days together they were obliged to take their turn and relieve the crew.

So severe was the storm that much fear was felt for the safety of the vessel so much that when a passing ship which came along side offered to take the passengers on board, the captain said that the

women and children might go, but that the men must remain to assist the crew, an alternative they did not see fit to accept, preferring to share together the fearful dangers of the voyage rather than be separated.

Margaret, who had become somewhat familiar with the captain, had asked him if it was not a very bad storm and he playfully told her that when she saw two men at the helm and his hair standing on end she might conclude it was a severe storm; so as it continued with increasing fury for days to come, she concluded to go on deck and investigate; on going up the hatchway she met the captain and in response to her request to see if there were two men at the helm, he told her that it was no place for her up there, and lifting her in his strong arms he carried her back into the cabin, his hair she thought already on end thus confirming her worst fears over the situation.

But time will pass and after six weeks of struggle with the elements the welcome cry of "land ahead" rang through the ship and they finally passed up the harbor to their landing in New York a thankful and happy company. They came expecting to locate on British soil, so passing up the Hudson to Albany they took a packet boat on the recently completed Erie Canal. In those days when railroads were unknown this mode of travel was quite pleasant and satisfactory, irksome as it would seem to the world today.

From Buffalo they passed on to British soil. And taking up Crown lands near Lake Simpcoe he

purchased three hundred acres and then started in as a backwoodsman, the change from city life to country life, from silk weaving to wood chopping was a great change. Bears killed their hogs and James and Samuel who went farther into the wilds were pursued by wolves, and Samuel lost his favorite silk umbrella in a fight with a lynx or a wild cat, only rescuing the ivory handle as a memento.

After a brief sojourn in Canada they decided to abandon pioneer life and returned to New York Mills near Utica, N. Y., where some of the family found employment in the Mills and remained there until the autumn of 1831, when they purchased a farm in the town of Smyrna, N. Y., and removed there. This was the last home of the parents and remained in possession of the family until within a few years.

Some of the boys worked the farm, while the father again turned to his old pursuit, as weaver, so with his rare mechanical skill and inventive genius he soon had a shop well equipped for weaving such fabrics as table spreads, bed spreads and coverlids of linen or cotton or wool, some of the latter woven in two thicknesses with contrasted colors on the opposite sides, figured with beautiful designs and bordered with lions or eagles, were unique and rare productions which have been handed down as heirlooms in many of the families of the section.

James Purdie, never robust, being of moderate stature and slender build with a highly nervous

temperment passed away in one of the closing days of 1839, at the age of 72, his wife more vigorous and enduring lived to her 83rd year. Soon after coming to Smyrna Samuel made the acquaintance of a young woman, a teacher of select schools among the Friends of Smyrna and Brookfield, a woman of marked ability and good culture, having an academic education embracing nearly all the natural sciences, especially astronomy and chemistry.

Her name was Waity, the daughter of Stephen and Lucinda Angel Howard who came from Rhode Island and settled in Columbus, N. Y., in 1802. The next year he built a house on a farm about half a mile east of Columbus village where he resided until his death in 1847, here Waity, the oldest of the seven children (three of whom died in childhood) was born and reared.

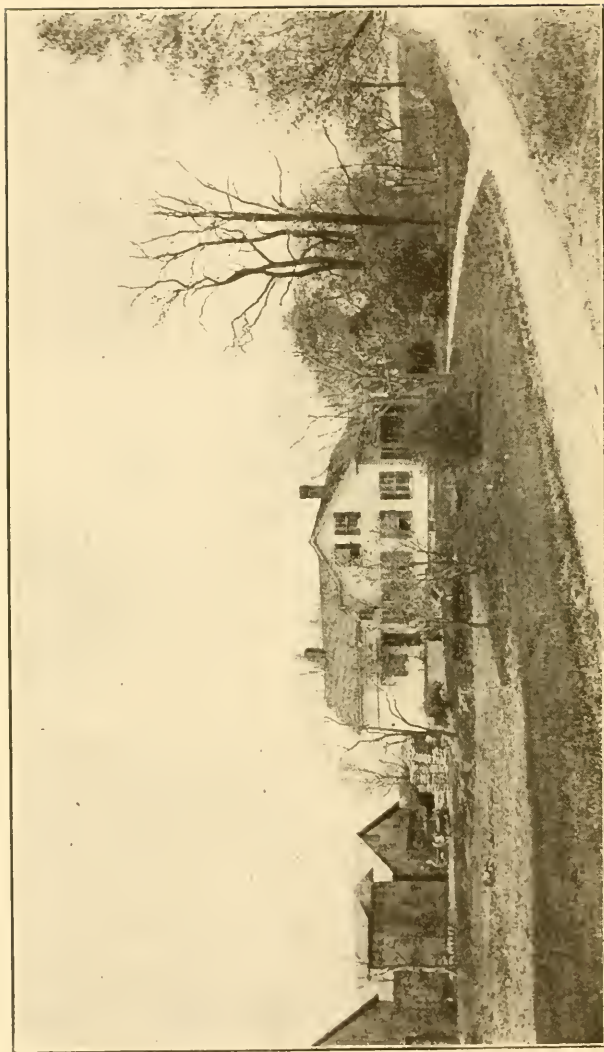
Stephen's father was William the fifth of the seven sons of Isaac Howard who came from England about 1722 landing at Marblehead, Mass., and settled in what is now Foster, R. I. His family were noted for their stature none of the seven being less than six feet, one being six feet six inches and another six feet five inches in height.

William is known in the annals of Rhode Island as a revolutionary soldier. The Howards were a family of great energy and force of character traits which were inherited very largely by their daughter Waity. The housewife where she taught one of the schools referred to above used to say that she frequently expressed her ideas of family government and kindred topics in those days and

that in after years she came nearer fulfilling her ideals than any other woman she had known.

It is recorded that Stephen Howard was active in the work of the Universalist church, however much the daughters may have been led by precept and example in that belief, her acquaintance and intercourse with the Friends led her to join the Society about the time of her marriage to Samuel Purdie which occurred February 23, 1836. They lived for one season in Smyrna and then bought a farm about a mile from her fathers in Columbus where they settled, reared a family and lived the remainder of their days. It was an upland farm of light soil and it was only by industry and economy that they were able to enjoy the necessaries not to say the luxuries of life and lay by a little for old age and a rainy day. The younger son William remained at home and worked the farm thro their declining years and kept it until his death in 1901 when it passed from the family into other hands.





SAMUEL A. PURDIE'S BIRTHPLACE.



## CHAPTER II.

## CHILDHOOD AND YOUTH.

“He had the happy heritage of those hard conditions—obscurity and poverty. But passing by the palace with its cradled princes, Fortune paused within his humble home and emptied out her horn of plenty upon that royal head.”—Frances E. Willard in life of John B. Finch.

In the southern central portion of the state are those two tributaries of the Susquehanna, the Chenango and the Unadilla and on the hilly and rolling upland between them lies the town of Columbus in the northeast corner of Chenango County, bounded on the east by the Unadilla which is about two miles distant from the “Old Homestead.”

This is on the west side of a north and south road so it fronts the east, with the driveway and entrance on the south and outbuildings westward.

The house has been somewhat improved and repainted and the largest barn added since those days, otherwise it was much the same as the illustration taken in August 1906.

It was a retired home on a highway traveled so little that the grass grew along its track with but few neighbors in sight, none very near, one and a

half miles from town and twelve miles from the Friends meeting at Smyrna where they were members and occasionally attended.

It is in such surroundings that we look for a simple life and originality of character, not following all the fads and fashions of society, life is freer and more independent it may be sometimes less progressive.

In this home were born two sons and two daughters and after them on March 5, 1843, the fifth and youngest child Samuel Alexander first saw the light.

With four pair of eager eyes looking into the face and watching beside the cradle of the newcomer, the oldest scarcely six, the mother could have had little time for any unnecessary attentions to the little one, yet often times these thrive when those on whom is bestowed all the care and comfort that luxury can give, find less of health and happiness.

So while the parents labored about the farm and fireside to feed their little flock, the child grew in stature and was soon able to follow the others around the house and yard.

The instinct of a mother's heart throws love at its flood-tide on the smallest, feeblest of her flock, thus he had a large measure of his mother's love, and led by her cultured mind he soon learned to read and thus enlarge the circle of his knowledge.

His attention however was not confined to books for, in the long warm summer days he might be seen roaming the orchard and the meadow watching the birds and bees and gathering wild flowers,

developing that intense love of nature which never foresook him in the busiest, most eventful periods of his life.

His mother a student of the sciences was able to lead him out in botany and astronomy and give direction to his study of those branches.

In books however he acquired a taste for history and travel and so retentive was his memory that he soon outshone his brothers and sisters and became the standing authority for the family, so prominent did this become that he was frequently called out by his parents before visitors to render a verdict on mooted questions. A degree of parental pride in the attainments of children is to be expected and is indeed laudable as an incentive to effort in their behalf; still some may have thought in his case that it was carried a little too far producing a sense of superiority unexpected for his years.

Of slender physique, an early playmate says of him that "he seldom took part in rough sports would stand back and look on, or gather them around him to listen to some story of travel or lion hunters."

The Friends in those days more exclusive in their intercourse with society than to-day sought to guard children from the temptations and allurements of the world in their youth by secluding them from the public schools, which were indeed far from their present standard of excellence; and educated them in private schools attended by members and held frequently at a private house such

as his mother taught referred to in a former chapter.

So his parents as their family grew started a school in their home held mainly in the winter season, taught somewhat by the mother, at other times by a hired teacher; living as they did, distant from other Friends the school seldom had any pupils from outside, to change the even tenor of its way.

This seclusion had its advantages and brought its blessings but there is much to learn from contact with others that will help to fit us for the duties and responsibilities that come later. It was here with few books and fewer companions that this lad of active brain and a growing thirst for knowledge, picked up the rudiments of an education which enabled him in after years to take a high rank as a scholar in the world of literature.

This comprised his whole early schooling except the winter of 1857 and 1858 when he attended a school taught by Orlando Blackman at Columbus village; and perhaps a term or two at other High Schools. But his education did not stop here, helping with the work upon the farm, he found much time for reading and home study.

While he had much love for sciences especially astronomy and botany instilled by his mother's teaching yet his favorite field was grammar and history. With a remarkable gift of language, he very early learned to spell with surpassing accuracy, and his earliest writings show a command of language, an ease and elegance of diction very

rare for his years. These gifts conspired to make teaching a congenial field for his efforts, and for a time he looked forward to that profession as his calling.

In the winter of 1862 and 1863 he began teaching in a country district school, he also taught a short term the next summer. But he did not make a success in government and failed to complete either term; how much his peculiarities of dress and manner may have tended toward the results is a matter of conjecture, they were homespun and original in the extreme. The winter of 1863 and 1864 he taught a family school at his uncles in Smyrna, N. Y. The next two succeeding winters he did not teach but spent the time at work on the farm and reading and study.

## CHAPTER III.

## RELIGIOUS EXPERIENCE.

“Speak for thy servant heareth.” I Sam.

As Paul was raised a Pharisee as according to the “most strictest sect” the children of Samuel and Waity Purdie were raised Friends.

The parents positive by nature carried that trait into all their religious life and teaching.

Believers in orthodox creed and doctrines and the sacredness of the scriptures, they expected their children to believe without question as they did; and the youngest more perhaps than some of the others, accepted their teaching as indisputable authority.

In heriting a very full and active moral and religious nature, any deviation from the ways of his parents in conduct or faith was to turn from the truth into the paths of sin.

In those days the adherents of religion and science were often marshalled in hostile array against each other; many of the details of modern science not then before the common people, many indeed not discovered have contributed along with the increased breath and liberality of religious leaders to acceptance of the truth of the unity of science and inspiration. The young student ever reaching

out after truth is ready to grasp the first subject that brings with it the proof of its authority.

The youthful mind like "the poor Indian sees God in clouds and hears him in the wind" so as they meet the facts of the physical universe and see before them the footprints of the Creator, not entirely in harmony with the teachings of Scripture, they have received in their home life, a season of doubt quite often enters with the development of thought and research, in the mind of those just stepping on the threshold of manhood.

So we find him recording in his journal years afterward some of the experiences of his early wandering in the ways of doubt and unbelief.

His regrets and sorrows, his humiliation and remorse were evidently borne in silence and alone without the confidence and sympathy of parents or other friends.

In the autumn of 1865 he began a journal of his life with the purpose of a permanent preservation of his experiences from which we shall draw somewhat for this work.

In the early portions of this journal he makes frequent extracts from one commenced about six years before which has not been preserved. In the preface he says this account of his life is preserved with a wish that the record of such an experience may be a warning and consolation to others.

"A warning by showing the truth of the assertion," there is no peace to the wicked," as exemplified in the experience herein recorded, and consol-

ation from the fact that so great a sinner as myself was not cut off in the midst of his sins but allowed a day of repentance."

"In some hours of trial my sins would undoubtedly have been greater, but for the preserving hand of God, who has at times opened a way for me to escape sin, when danger was very imminent. To Him be all the praise for these deliverances, both now and for evermore. Wishing to be as far as practicable the biographer of my own life, in order that praise to man as it relates to me at least may be excluded, I now at the age of twenty-two commence compiling my journal.

He begins his journal by recording the place and date of his birth and a few minor details already noted; and then takes up the main subject of his thought and purpose of his journal,—his religious experience as follows:

"Many times in my early childhood would that servant of the Lord, Zebulon Weaver call at my father's house on his way to and from Quarterly meetings, and usually at the close of breakfast he would say a few words of loving counsel to us. As I grew older, sin and wickedness grew within me until I departed far from the sheepfold of my Heavenly Father."

"If there had been no miracles recorded in the Holy Scriptures it is quite probable that I should have been strongly tempted to disbelieve them on account of the *absence* of such evidence of the divine power of their great Author.

It was only in the face of incontrovertible evi-



dence, that I came to believe them to be true, Oftentimes have I wandered to a distance from my fathers house, on the first day of the week, carrying my Testament, and have pondered upon the important subject of the truth of the Holy Bible. Aside from the immediate operation of the Holy Spirit printed books and the like were the chief means useful in effecting my conversion.

Among these Grimshaw's Vindication of Christianity, Dr. Goodman's Essay and some of Rollins Ancient History occupy a prominent place. Some remarks in Dr. Fitch's Six Lectures on consumption were also useful. Thus was I gradually induced to place more confidence in the truth of the Bible."

"I might here state that I believe he who created and who governs the universe is able to do far greater miracles than any on record. I would here press upon parents the duty of teaching their children in earliest infancy to place their confidence and faith in God. If they themselves believe and always have believed the Holy Scriptures they know not but some doubts may arise at times in the minds of their children concerning their authenticity; and they should narrowly watch and be prepared in every manner to strengthen the hands of their children in their battle with Satan. A supply of books relating to the proofs of the divine inspiration of the Bible which profane history affords can cause no harm and may be the means of saving some immortal soul from an infidels death and infidels reward."

"I opened my Testament and read 'go thy way and sin no more lest a worse thing come upon thee," but how often have I sinned since."

"I am at present rather unwell and spend a part of my leisure in reading the Memoirs of Joseph John Gurney, which I like much, who can be willing to gainsay a life like this, spent (as it was) to a considerable degree in the cause of Christian benevolence, and the best interest of humanity. Should I not wish to inhabit eternity with such as he."

He follows with frequent extracts from his former journal in which he mentions attending several Quarterly meetings, also names those who had service in the ministry and his satisfaction therein, and also refers to two sermons by Cornelius Bowerman which he heard in the summer of 1863, which he thought were intended in part at least for himself.

"One commenced 'Satan hath desired to have thee' and the other was from 'There is a way which seemeth to be right the end whereof is death.' I have often reflected upon the latter sermon, trying to find out its full meaning as it relates to my case I am at present of the opinion that the sermon as far as it relates to me, was to warn me against leaving the Society of Friends and taking another active position in the religious world and also as to going as a missionary of the Society of Friends without the calling of God to such a work."

Later in the season he heard a sermon where the text was "Are not Abana and Pharpar rivers

of Damascus better than all the waters of Israel" which he thought was partially intended for him. The first two months of 1864 he taught a family school at an uncles in Smyrna and made no records in his journal that are preserved. He went back to the farm in the spring and helped make maple sugar, and wrote that he had for some time feared being called with a Heavenly calling to labor among the Freedmen.

In the Eighth month he mentions being drafted into the State Militia but without further comment.

Toward the close of the year he refers to an opportunity to stand valiant for the truth before men but failing to do so he suffered much remorse of conscience as the result, and refers to Peter's example of denial and gains from it hope and prophecy for himself it seems for he wrote "yet Peter was after that event an able advocate of his Master's cause and has no doubt entered upon a glorious and happy eternity."

New Years day 1865 he records this prayer "O Lord, may I live henceforth to thy glory and when called upon by thee in any manner to labor for the amelioration of the condition of my fellowmen may I be faithful."

So from time to time he dropped expressions which showed that the aspirations and purpose of his life was to lift his fellowmen.

Second month 21st he was tried by Court Martial at Norwich and fined \$5.00 for not attending the parade of the State Militia to which he was

summoned at Sherburne on the first day of Twelfth month last.

He does not inform us if this fine was ever paid; but we see he had trials on account of peace principles in his early years. Other trials soon followed; on the first of Third month his brother James died at Smyrna, he writes of attending the funeral on the 4th. On the 5th he says "To-day I am twenty-two years of age. O, may the coming year present a full dedication of both body and spirit to the service of God."

A year later he speaks of the spirit of prophecy foretelling the future of Elizabeth Fry and turning to himself says it remains to be seen whether faithfulness will be sufficient to fulfil the predictions in his own case, and describes an interview nine months before with Freeman Andrew who assured him that if not already called he would be to the work of the ministry which came home to him like Nathan's to David "thou art the man."

He also names Jarvis M. Rider as one who had been impressed to speak in the same way of his future.

Tenth month 1st he made this record. "I have felt more close union with the Society of Friends recently than for some time past. I can now accept their principles without omission or deduction."

"The doctrine of the guidance of the Holy Spirit is an important doctrine and should not be lightly cast aside or trampled upon."

Almost the whole of his journal in these early

years when life is usually preoccupied with its surroundings, was devoted to his religious experiences, his trials and disappointments, his longings and aspirations; anticipating as he began, to a call to the Masters service as a special worker in his vineyard; the future with its duties and possibilities was ever before him.

Early in 1866 he wrote to several points in regard to teaching, especially among Friends in North Carolina, without any immediate results.

The first of Sixth month he attended the Yearly Meeting at New York and speaks of it as an interesting occasion, but also records a neglected opportunity and call for vocal service in a family gathering at their boarding house.

In those days with no C. E. societies and no social prayer meetings in which the young may be led out in the expression of their first convictions of duty and religious experiences, the way of the beginner in the ministry was one of extreme difficulty. To break the stillness of one of those often silent meetings was to the young at least so great and awe inspiring responsibility to be approached only with reverence and fear, before which trembling human nature frequently recoiled; and this backwoods boy sensitive in every fiber of his being must have realized it in the superlative degree.

## CHAPTER IV.

## TEACHING AND PREACHING.

“A voice is ever at thy side  
Speaking in tones of might  
Like the prophetic voice that cried  
To John in Patmos, ‘Write.’”

—Longfellow.

With the conviction that his life was to be given to the ministry came the inquiry for some field of labor among Friends where he might devote his time and spend his energies for some time to come.

After some correspondence he arranged to go to North Carolina as a teacher of a Friend's Monthly Meeting school about to be established at Centre.

In his journals he speaks of his doubts and fears in regard to teaching, reviews his past experience which he says was not encouraging. But he resolves to make the attempt in this new and distant field.

So gathering his few belongings into a trunk and bidding farewell to the loved ones; on the 7th of the Tenth month 1866 he started for his destination by way of Albany taking a steamboat down the Hudson, then by rail to Baltimore where he

stopped over night, saw some of the Friends and promoters of his work; among them Richard Henry Thomas who humorously remarked that they would take him for a Confederate officer as he was dressed in gray. It was probably his Mother's homespun woolen suit.

He took a steamer down the Chesapeake to Norfolk, and during his midnight ride he wrote to his sister at home a description of his experience and impressions of the voyage some of which are so vivid we must quote a paragraph. "We have had a powerful thunder shower. The bay is much rougher than the Hudson. I have just been out on deck admiring the beauties of steam navigation. The clouds still gently dropping, while the white waves behind us, some of the waves at our side, lit up by the ships light chase each other about like glittering meteors, and the black cloud from our smoke stack, and the western shore light-house in the verge of the horizon, together with the undulating motion is grand beyond description.

It being stormy the Bay was rough and the boat rocked and pitched so that many were seasick; while he escaped and says he rather enjoyed the motion and writes of the occasion as one of pleasure.

Not accustomed to travel these opportunities of observation and experience were a rare privilege which he enjoyed to the full.

Of his stop in Albany he wrote and mentioned his visit to the museum of Natural History saying

"I was highly pleased, yes more than pleased with what I saw there."

Landing at Norfolk he took the train for Welton and Greensboro, reaching High Point late on the 11th, from there by team stopping at Bush Hill he arrived at Centre, his destination, on the 13th. He wrote to his sister, "General Hardis corps of Johnsons' army surrendered at Bush Hill, was shown the ground on which they camped" and also adds, "During the Revolution the army of Cornwallis advanced past Centre meeting house to the battle of Guilford Court House and then retreated past it. They burried many soldiers in the Friends burying ground."

He makes some amusing comments on the old meeting house, its ancient appearance he thinks, would make it an object worthy of exhibit in the north. It was to be his school house for the present and he waited a week for them to seat it and arrange the heating, so it could be used until a school house was built. This gave him a little time to make the acquaintance of the people and the country.

To a young man from a country home in the north this south land so different in many respects and with a people of two races each with ways new to him the situation was a novel one.

In his letters to his friends at home he described in those days many of the incidents of personal experience, the persons and things which he saw with a minuteness of detail, which showed the close observer.



He lost few opportunities of seeing and learning and as he mingled with the people he soon felt quite at home there.

The house being ready on the 22nd of the Tenth month he opened the school with about twenty pupils increasing to forty before Christmas.

He had a boarding place with an old lady living near who he says was a mother to him in caring for his physical needs. His students ranged from A, B, C, to latin grammar, so as the number increased his time was very fully occupied during school hours; and some of the time between in reviewing studies in advance of his higher classes.

Saturdays he found time to go out and feast on the wild persimmons which abounded in the woods, and which he came to enjoy very much, he said when ripe they were fully equal to a good muskmellon.

In his letters home he describes with much minuteness the peculiarities of the people and productions of that land, so new and strange in many ways to him.

Born and reared among northern abolitionists he had a lively interest in the freedman and soon found his place as a teacher in the Bible school among the colored people at Bush Hill, there seemed to be little affinity between them and the resident whites, but a yankee could easily win their attention and confidence.

The first funeral it was his privilege to attend and take part in was that of a negro child burried

in the church yard there. He and his pupils went to the grave and as there was no minister he felt called to give a few words of exhortation and encouragement and offer prayer.

In his intimacy with the colored people he met with incidents humorous as well as pathetic, in contrast to the above he related in one of his letters the following: One day an illiterate young woman came to him with a request to write for her a letter to her sweetheart, who was living at a distance. He kindly accepted the delicate task which must have been well accomplished, resulting as it proved in a permanent union.

Looking forward as he did to the fulfillment of the prophecies of the Lord's servants in the homeland in regard to his future; he was deeply interested in the spiritual progress not only of his pupils but others of the community and congregation with whom he met from week to week.

So we are not surprised that he soon found opportunity for its expression in public, sometimes with crudeness and even amusing originality but always with earnestness and sincerity.

He wrote to his parents the details of his first efforts, feeling that they were in some measure an answer to their prayers.

In November he closed his school for a few days to attend North Carolina Yearly Meeting where he met for the first time many of the Friends in that section as well as several visitors of note, among them Thomas and Allen Jay, of Indiana, and Eli and Sybil Jones, of Maine; all of whom visited

Centre a little later and broke in on his school hours by holding a meeting in an afternoon in the school room, and also one for freedmen in the evening at which Eli Jones gave them a description of his visit to Africa and especially Liberia, setting before them the capabilities of their race and giving them much encouragement, to all of which they gave the closest attention.

Samuel frequently wrote of Joseph Moore who under appointment from Baltimore was superintendent of Friends schools there and so was the one who hired him; his wages being paid by Baltimore Friends, while his board, etc., was by local Friends.

The winter was a severe one for that latitude and the old house so open and cold that they suffered much, he wrote of the scholars all gathering around the two stoves to keep warm; and yet on the whole he thought it far preferable to our northern winters.

The school was large, often as many as forty, so that with some assistance from older pupils, he still found himself very busy, but he bore it well and speaks of improvement in his health since leaving the northern home. He seems to have so thoroughly interested his scholars in their work that discipline was at least easy; he does not speak of any trouble during the term; while previously he had been much discouraged in his government.

At New Years he moralizes on the changes which a year has brought to him and draws a vivid contrast between his surroundings then and now.

Toward spring he frequently wrote of his desire to once more see his northern home if he could feel at liberty to leave the work there, which seemed quite doubtful. He wrote frequently to his mother of his religious service in the meetings both in prayer and ministry. Improving in the exercise of his gift to the satisfaction of his hearers, he was soon asked by the elders at Centre to sit with them in the gallery.

On the whole his school was quite successful and closed on May 22d, 1867, with a public examination on the 24th.

A Friends Normal School at Westminster, some 20 miles away, was opened June 18th, and he decided to attend it; holding about two months with that able teacher Joseph Moore at the head, it proved an interesting and profitable time of study as well as extended acquaintance with the young people at that section. There were 90 students, they had lectures from outside by able Professors.

In a letter to his mother July 23 he spoke of the qualifications of Joseph Moore as a teacher, especially of natural science, having attended some of the highest colleges and associated with such men as Prof. Gray the botanist, Louis Aggasiz the comparative anatomist, Dr. Cutler the physiologist, had given him a vast fund of information on all topics in the domain of nature. He used very few big words particularly when preaching. At one time after he had spoken in a meeting he overheard an illiterate man speak to another and say,

"I don't believe that man has much larnin', for I can understand him."

Before leaving the Normal he made arrangements to teach another year for the Baltimore Association, this time at Back Creek in Randolph county about twenty miles from Centre. This took him again among strangers which made him think of the old folks at home; yet boarding around he soon became acquainted with a large circle of interesting young people, many of them his pupils with whom the time passed merrily and his service in the ministry increasing he felt strongly drawn in the bonds of Christian fellowship. His school with an average of about thirty went off so well through the winter that he fell quite in love with a teacher's life and thought quite seriously of making it his life work instead of farming which he had frequently written to his folks of as the best he probably could do. There was growing up in his heart the desire, which comes to every true and well developed man and woman to have a home of his own an abiding place. He writes of boarding at John Hoovers where they had nine children, most of them his pupils, among them some interesting daughters, whose society he enjoyed.

Reference has been made to his love for Astronomy fostered by his mother with whom he frequently exchanged notes on current observations and under date second month 1868 he wrote, "by looking in the almanacs I found that Mercury was coming to its greatest elongation east under very favorable circumstances for its recognition, owing

to a conjunction with Jupiter while in sight. I determined to watch, and last night to my great joy three planet bodies were visible in the west, the lower one was the long wished for sight of my life."

His letters home were full and copious with the details of his daily life and experience and yet he says there are very many interesting and amusing incidents transpiring from day to day which he has not time to relate.

He took an active interest in Sunday School work and attended the conventions being held throughout that section, frequently giving addresses and lectures on Bible subjects.

His love for the old folks at home found expression in every epistle to the north and with much canvassing as to the probability of his meeting them in the near future.

Toward spring he began to think of the long summer vacation and the advisability of adopting farming as an avocation. There being several farms in the neighborhood for sale at very low prices, he wrote to his folks at home urging them to sell the old home, buy one of those farms and locate in the sunny south, whose rare beauties he described in glowing terms.

On third month 27th, 1868, he wrote his mother, "you can hardly form any idea of the beauty of Carolina in its scarlet and crimson dress of peach blossoms—Lovely Carolina: how can I leave thy sweet festive bowers of Edenic loveliness. How can I leave thy glorious mission fields, thy many wants, thy many needs."

But as the winter wore away and his acquaintances increased he became more in love with the people and the country; and he wrote to his relatives as follows: "I have found in the family of my friend Jabez Hodgkin almost a brotherly tie, and a home when I wish, and no doubt if sick there should find the same care of an own child or brother. What more do I want, what more do I need or can I ask for. A great open field lies before me and I am in one of the loveliest climes on earth. The loveliest and most responsible of all worldly occupations, the society of the good, the educated, the lovely associations of teacher and pupil, with loving children and the favor of God."

Thus the pendulum of his life was swinging between here and there, between north and south, between duty and inclination, under the impress of his varied experiences.

Perrin Reynolds, an intimate friend both socially and religiously, in those days, thus writes after forty years separation his impressions of the man:

"Samuel A. Purdie came to my father's house at Centre, North Carolina, in 1866 to teach the school at the place under the care of the Baltimore Association of Friends. He was a young man whose habits and manners of life were quite different and even odd in many respects compared with the lives of most young men of his age with whom I was acquainted. He was of a lively disposition, cheerful and full of fun, but never engaged in conversation or encouraging it in others that bordered on the



sinful and unclean or impure, he seemed to be severed far from evil even in the thought.

"S. A. Purdie began his ministry I think soon after going to Centre. Speaking of his ministry afterwards he said to me, 'I guess thee heard me the first time I spoke in meeting.' I remember the scripture he repeated, Luke 20, 17-18v; after this he frequently spoke in our meetings at home and visited a few other meetings nearby. After one year with us he went into the adjoining county south of us where he taught two or three years and formed an attachment for Gulia M. Hoover and married her. She proved to be a loving devoted wife, honoring her husband as all Christian wives should and ever in her untiring efforts seeking to be a true *helpmate* in all the interest of his life. They seemed beautifully mated and when he was called home from the field of service in the earth, she took up her pen and wrote an obituary notice exceeding in simplicity, beauty and sweetness, any like notice I have ever read.

"While boarding at my father's we were quite intimate friends and talked often of the work which we both seemed much interested in, and I suggested to him the propriety of opening school with scripture reading and an opportunity for vocal prayer, he readily assented and often engaged in prayer on behalf of his scholars. He told me soon after coming south he thought his work there would only be temporary, he believed his work lay in Mexico, to which work he was no doubt called and well adapted.



Samuel A. Purdie had an excellent memory. I think Joseph Moore of Earlham College said once, 'he had the best memory of any man he had ever met.'

"He seemed to be void of any thought of his reputation or care what the thoughts of others were about him. No thought of self exaltation, no desire to be chief among men, no seeking the approval of men, no bossism about him. The one thought which seemed to be always uppermost in his mind was to minister in anyway, teaching, preaching, or like Paul of old laboring with his own hands, he was willing to be servant of all; by the aid of the printing press he was able to send the gospel to many he never had the privilege of seeing. I believe he was a man truly called of God and chosen for the great and noble work to which he gave his life and in which he was honored of the Lord." No Rev. prefixed to his name or D. D. affixed, but as one of the friends of Jesus he went about the Master's business cheerfully, lovingly, yea joyfully, counting all things but loss that he might win Christ and finish his life work with joy.

"I have never met another man like him, he was so caught up with the Lord and his life hid with God in Christ Jesus, actuated by a spirit different from most of us, with our selfishness, pride, self-esteem; which has shamefully hurt the ministry of many a man and not a few women. He moved right along through this life where trials, tribulations, sorrows and disappointments abound, without seemingly to ever be moved or swayed by them.

He seemed able to practice the words of the Hymn,

“So on I go not knowing  
I would not if I might  
I'd rather walk by faith with God  
Than go alone by sight.”

I should like to mention one little circumstance in this life to show that he was as ready to be servant of all as to preach at people from the pulpit. While he was at Centre, N. C., in the eleventh month occurred the Friends Quarterly Meeting at that place, on seventh day evening a goodly number of the visiting ministers and others had gone on the east side of a creek that was nearby the meeting house, that night it rained in torrents and the next morning when the Friends came to the creek there being no bridge could not cross; there was a foot way but one end of that was floating but held by a tree so it could not go down stream, but the water was about three feet deep on the west side for some three rods, so Friends were very much discouraged about getting to Quarterly Meeting. Samuel came down among the company and shouted out, ‘Oh ye of little faith why stand ye here;’ he took off his shoes and socks, rolled up his trousers and waded into the end of the foot way and invited all who would cross the foot way to come on and he took them one by one on his back and carried them to land safely; some of the men weighed as much as 200 pounds; the ladies did not attempt to cross. I think the service was truly one of joy to him.”

His school proved a pleasant one to the end of

May and after doing some visiting in families and meetings he again attended the Normal which held for six weeks in the summer and proved a session of much interest.

He talked of teaching again at Back Creek, but it was finally given to a former teacher and he secured a position as teacher under the Freedman's Bureau near, at Belvidere; interested as he was in this down trodden race he willingly accepted the situation, glad to do something to help to lift them up out of the pit of ignorance and degradation in which slavery had left them; a truly needy field for human effort.

During his summer vacation he became a contributor to the Herald of Peace published at Chicago, and furnished it a series of articles on "Quakerism in Dixie," for which he received a satisfactory remuneration. In getting the facts and information for these articles he traveled many miles on foot visiting the different meetings and many families throughout the state.

He was kept very busy up to the time of opening his school in November, and then he was still harder worked as its numbers soon rose to about forty, in a room 16x24, but they came to learn even amid difficulties and required little effort to keep them in order.

## CHAPTER V.

## MARRIAGE.

“Man’s sweetest heritage below  
From which life’s richest fruitage flows  
Two warm hearts melted into one  
Two lives abreast, the race is won.”

Few young men in society reach twenty-five without some aspirations and air castles in regard to a future home and our subject was no exception to the general rule.

At Back Creek he had in his school a good representation from the families of the brothers John and Alfred Hoover, the former of whom had nine children and the latter eight, in these homes he passed many pleasant hours, at John’s there were three grown daughters who attended the school, one of these proved very attractive to the teacher and during his vacation he made frequent stops with them, helping at times with the farm work, as some remuneration for his board; so in his letters home frequent mention is made of the pleasant incidents and associations surrounding him there.

Their friendship soon ripened into a stronger tie; and before his winter school term began the plans were being formed for his wedding at the close of the term to Gulielma Maria third child,

but second daughter of John Hoover; a man highly respected in the community for his business ability and integrity his upright life and peaceable disposition; he and his brother Alfred on adjoining plantations had raised up their large families without ever a jar or an unpleasant word between them; a fact of especial interest to this peace loving preacher.

He seems to have sought very earnestly for Divine guidance in this important step and to have weighed the matter with much calmness and good judgment, realizing how great might be its bearing on his future.

Closing his school with a public examination which was very largely attended by the colored people and proved a very interesting occasion on 13th. of February 1869.

On the 15th. was their wedding at the home of the bride conducted after the order of Friends at which his young friend Frank A. Blair was beautifully led in prayer and after a tour to Center and vicinity for a few days they returned to her home and stayed for a few weeks.

In April they started for his home in the north stopping on the way to attend Philadelphia Yearly Meeting and met a warm welcome on their arrival at the old home of his boyhood in Columbus.

Here among the loved friends and pleasant surrounding endeared to him by so many cherished memories they tarried for more than a year; helping his father on the farm and doing such work as came to hand.

In the winter in company with his old time friend Jarvis M. Rider he made a religious visit to the meetings and families of Butternuts Quarterly Meeting of which he was formerly a member; much to his comfort and satisfaction.

In August they started again for the beautiful southland feeling that life would be not only pleasanter but more useful among the hungry, needy souls thirsting for the water of Life, whom he had left there, to welcome his return he would go and seek a home among them and await the leading of the future.

After a short time spent in visiting he hired a plantation near Back Creek meeting house and went earnestly at farm work; at the same time engaging to teach the freedmen at Belvidere for three months in the winter. The school proved very successful, its numbers swelling to an attendance of fifty-seven with about eighty on the roll. It was during this term of school or a preceeding one that the incident occured that is narrated in a recent letter to the author from Allen Jay, of Richmond, Indiana, from which we quote.

"When I went to North Carolina in 1867 as Superintendent of the Baltimore Association work, Samuel A. Purdie was already there as a teacher. One circumstance in his life will explain in what direction his religious thoughts were directed. One day as I was on my way around visiting the schools I drove up to Back Creek school house and was somewhat surprised to find that the scholars had not been called in from their noon hour play as

they should have been, upon inquiry I was told by the children that their teacher was down in the woods sitting on a log by the side of an old man and when I spoke to him in regard to failing to call the scholars to their study he excused himself on the grounds that he was so interested in his studies and had forgotten the time of day. He had found an old Spaniard who could speak and write the Spanish language well and he was availing himself of the opportunity to prepare himself so that he might use it in the future, saying that he believed the time would come when the Master would open the way for him to make use of it so that in the early part of the year 1871 I received a letter from Charles F. Coffin of Indiana Yearly Meeting asking me if I could recommend Samuel A. Purdie to go to Mexico as a missionary; I remembered his impression the time would come when he would be called to that work and at once replied that I believed he would succeed and a short time after that he and his wife came to our house and stopped with us over night and I remember the earnest prayers that were offered during our family worship that he would be led and guided by the Spirit. Next morning I took him to the train and saw him leave for what was to be his future field of great usefulness where his life work became an important factor in the Foreign Missionary work of our church."

With a large school he could do little outside, but having got the farm well in hand in the autumn, and with some hired help in the winter, he was able



to start some of his crops in good season and also a good supply of garden vegetables. Vegetation thrived for a time, he wrote of the height of some of his corn in the early summer; but later it became dry and corn on upland was almost a total failure, in the vicinity.

When hot weather came on he was afflicted with erysipelas. That and other ailments kept him from work for several weeks in the summer so that his farm work was somewhat in arrears and he became convinced that he was hardly fitted for heavy outdoor work in the heat of summer, the skin eruption seeming to be a constitutional tendency, the physicians told him he had best abandon farm work in the summer. This may have made him more willing to follow promptly the leadings which through all the months had been drawing him toward other fields; still it was probably but a slight factor in the problem of his future.



## CHAPTER VI.

## MISSION FIELDS.

“Go ye into all the world and preach the gospel to every creature.” Bible.

About the first of August he visited in gospel ministry the meetings of Deep Creek Quarterly meeting covering several counties to the northwest a trip of 300 miles with William C. Winslow as a companion, which they accomplished much to his satisfaction and peace of mind. In writing to his parents he also says “whilst feeling my weakness and unworthiness, the manner in which I felt called to labor for others has been a cause of surprise. I have felt since my return to North Carolina (one year ago) drawn to extensive fields of labor and what is reserved for me in the future seems at times to almost overwhelm me with a sense of its magnitude. A concern which has rested upon my mind at times for nearly two years, but all the time for some ten months past seems soon to call for action: the subject has been before the Friends Foreign Missionary Association for some months and they have invited me to attend Indiana Yearly Meeting at their expense to have conference with them upon the subject.”

Later he writes of his trip there by way of Rich-

mond, Va., where he read for half a day in the State library, his stop at Washington on the Sabbath where he attended the small Friends Meeting, on to Richmond, Ind, by the Baltimore and Ohio R. R., his experiences there and particularly of the public meeting of the Association on the evening of 10 month 2nd, where John D. Miles, of the Kickapoo Mission, who had just returned from Mexico was present and said that not knowing of Samuel's prospect until in that meeting, he had come to ask them to send missionaries to Northern Mexico and as the arrangements had just been completed for him to go there he was strongly impressed with the coincidence; he writes also that after he had been studying Spanish six months a Spaniard came within two miles of him to live and had assisted him in study nearly five months which he did gladly free of charge.

This coincidence strengthened him in his purpose and with the more striking one narrated above he says "is overpowering and shows that the hand of the Lord is in the work."

Arriving home he began preparations for their departure and at 3 a. m. of Nov. 13th-, they left High Point, N. C., for New Orleans by way of Atlanta and Mobile at the latter place taking steamer for Brownsville, Texas, opposite Matamoros, and we find them at the border of the field in good health ready to take up the work before them with his accustomed energy and enthusiasm, up to this time he had expected to go directly to Victoria as his destination and headquarters for his work.

Arriving at Brownsville, Tex., on the 24th, he stopped there over the Sabbath having a meeting appointed and thus beginning work in the south. He found that international mail facilities were not extended to Mexico, so by locating at Matamoros he could use Brownsville in the United States as his mail station, a great advantage in publishing books and papers. He therefore decided to do so; and opened the mission at rooms 64 and 66 Calle de Matamoros on Nov. 28th, 1871 and began work at once by the distribution of tracts furnished by the American Tract Society and Bibles and Testaments by the American Bible Society.

He wrote in the introduction to memoirs of Angelita Aguilar de Mascorro by S. A. Purdie, 1885. "My attention was called to this field because having become interested in the spread of peace principles for which I had suffered somewhat during the war which desolated my native land I longed to do something to stay the tide of blood which was being shed in intestine strife in these countries and to give them the Gospel of peace and purity in place of their superstitious Romanism and the degrading influence of their priesthood."

"My aim was a Publishing House and the title of our paper 'El Ramo de Olivo' was written on a fly leaf of my Latin Lexicon long ere I offered my services to the F. F. M. A.

"Detained in Matamoros by the Revolution which terminated with the death of Benito Juarez, a congregation had gathered around us giving promise of great local good and it did not seem best to leave

this gathering for a new field and thus for our book work this change proved very beneficial, as it placed us in the free trade belt where we could import paper free of duty, thus reducing the cost of materials to one-half what it would have been at Victoria and we could also use the facilities of the U. S. postal laws for remitting our publications to other Spanish countries, thus we see the wisdom of our Heavenly Father in detaining us where we could be most extensively useful.

In the summer of 1872 Friends in New York furnished us a small press and type suitable for the printing of tracts, etc. We at once issued our monthly paper 'El Ramo de Olivo' which has been continued to the present time with a constantly enlarging field of influence in the cause of Christ.

"The want of suitable school books for our Mission schools was apparent as soon as they were established, which was early in 1872. The school books issued in Mexico were intensely Catholic, those issued in New York by business firms though less so, all had Catholic forms of prayer, while those from Paris were more or less antagonistic to all religion.

"We had to begin with A. B. C. although our First Reader was better adapted to the word method than any other book which had preceded it. We only hoped to supply—*our own school* and 144 copies were issued. This edition lasted over two years and was mostly circulated gratuitously. Just as it was exhausted in 1874, Presbyterians and Methodist Missions were organized in all parts

of the country and our First Reader was called for. From that time to the present it has gained favor until about 1000 copies per month are sold to schools in Mexico, Texas and New Mexico. It has been followed by a complete series of reading books decidedly evangelical in their teaching unexpectedly to us they have gained favor in many public schools in all parts of Mexico.

"As early as 1875 the Catholic papers declared our Juvenile issues to be the most dangerous element they had to encounter and unless they could be counteracted the coming generation would entirely abandon Romanism."

After getting located in their new home among these Spanish speaking people, their first work was to learn the language that they might be able to converse freely and understandingly with those around them.

Having studied it nearly a year, he was able to use it to a limited extent yet not well enough for him to attempt public speaking in that language.

In June he wrote "I now speak Spanish with nearly the same ease and facility that I do English, changing often very rapidly from using one to using the other, acting as interpreter every day to those who use but one language.

"Gulielma uses Spanish much less than I do, I think that in a few months she will use it freely, as after a person once gains confidence in the use of their tongue they learn rapidly."

An incident of this period is worthy of note as he gave it in the "Christian Arbitrator" Sept. '95.

“The following dream was related to me just after landing at Matamoros in 1871. An elderly lady who had embraced Protestantism whilst in the United States, was living in that city with a son and two daughters. Two weeks before myself and wife landed she had a dream, in which she was leading her son along the street and was shown a room which some one said was a church but which she said was a carpenter’s shop. In the building she saw the young minister who was to preach there. The effect on her mind was to convince her that her son, who was then a bartender, would be converted and become a preacher. As we left High Point, N. C., November 14, 1871, and I landed at Matamoros, November 28th, her dream was almost or quite the same time of our starting. She recognized me as the person whom she saw in her dream. Her son was converted (presumably under his preaching Ed.) about a year later and became a Presbyterian minister, and is a very successful and devoted worker.”

Involved as the country was in a revolutionary struggle they were in constant dread of an attack upon Matamoros.

Under date 2d. mo. 24th, he wrote “When I wrote last we supposed Gen. Durioga would advance upon Matamoros but he still remains at Comargo and we hope Matamoros will be spared the terrors of bombardment. We now meet for Sunday School in Spanish which is encouraging to us and we see work enough ahead now to keep us busy here for a long time.

"We deeply feel the increasing responsibilities of our labors especially editorial as the only voice of peace and holiness free from bitter controversy published in all Spanish America. Yet the work is scarcely begun, sixteen Republics are awakening from their profound slumber and clamoring for the light of the gospel of truth. Aztecs and Incas are losing confidence in Roman idols. We bow in reverent gratitude to God that in this eventful period, we have been called to this field and enabled to acquire its language."

A natural mechanic, he had made much of his household furniture in North Carolina and now had an extended field for practice in the setting up of his printing press, the fitting up of the press room; and then the whole work of the office, from type setting to mailing required him for instruction and foreman as his helpers were all new and unskilled in the work.

In August they were busy issuing tracts, translations of hymns and also some extracts from the Life of Stephen Grellet and a sixteen page collection of hymns of which he wrote. "They are a beautiful collection of sacred poems and we think will be in great demand here as Mexicans love poetry."

So between his work of translating, his varied correspondence and his labors in the printing office every moment of his time was fully occupied day after day.

Early in the year the revolutionists advanced upon Matamoros and it was in a state of siege for



several months, keeping them confined within the city walls so he knew little about Mexican agriculture, but he wrote "Out in the country the people live in ranches, in groups of five to twenty families associated for protection and they always ride armed coming to the city in trains of ox carts, pack mules or jackasses."

On the 5th. mo. 30, he wrote "The Rio Grande has been very low but is now rising from spring in New Mexico; when low the water was quite salty and immense crowds of people were daily bathing in the cool of the day thereby saving a trip to Brazos on the Gulf. We were pressingly invited to join some acquaintances in a bath in its muddy waters, we are not quite Mexicanized enough to do so. Mexican women, boys and girls were enjoying themselves like so many porpoises. The women wore an under garment, but the others were mostly in natures attire." From 5 to 9 p. m. there were crowds of people bathing every day. The midday was so warm and sultry that people stirred very little out of doors. His press room was in the dwelling house so he was not obliged to go out very much; so as they got acclimated they found life pleasant and their work mostly congenial. As their work and their acquaintance with the needs of the people increased they felt more bound to the field.



## CHAPTER VII.

## MINGLED RACES.

“Behold! I made of one blood all nations.” Bible.

Many of our people in their ignorance of the Spanish people have in reading of the devastating wars, the inhuman treachery and brutal cruelty of Cortez and Pizarro; been led to judge the nation largely by that standard perhaps unjustly and thereby acquire a dislike to them in general which a fuller acquaintance would not warrant.

In writing to his mother he says “In the relations of social intercourse the Spanish race is as congenial, as ardent as their climate; which has a moulding influence over the national characteristics; yet the habits do not change as rapidly as a race changes climate. The two races are here brought in more immediate contact than in many other points on the American continent.

“Enter an American home and you are received by a mechanical formality often by a generous out-gush of heartfelt sympathy, yet there is a general appearance of stolidity, impassive quietude. Enter a Spanish house and you are received by a general uprising every hand is at 98 degrees of Fahrenheit, if their best seat is a dry goods box you forget but that it is a rocking chair, and they at once enter

upon an open energetic conversation. If you meet in the next half hour you receive the same warm outgushing salutation; if you meet daily it is the same.

"We have yet to learn that there is more thieving in Mexico than in New York in proportion to the population. During one year we have lived in daily, hourly contact with Mexicans, we have found them ever reliable, or at least so much so as the same number of Americans. There is however among the masses many who delight in low amusements but that is true of any city. The lottery, the theatre and cock fighting find their votaries, but there is a mass of people which have a deep interest in the useful, the permanent things of the life to come. President Juaruz, the Lincoln of Mexico, prohibited bull-fighting, and the Plaza de Tarzo is now a pasture of goats and asses, a public park for the future city."

The native Mexicans are a mixed people, Spanish, Indian and Aztec and all grades of admixtures with an addition of negro blood, so all shades of color are met with from white to copper, red and black, all mingling together pleasantly and peaceably.

Another feature in Mexican life he describes in a letter to his older sister a little later.

"For some time we had become deeply interested in the family of Estevan Gallegos a peon (the Mexican slave) living three miles west of Matamoros but who has been diligently attending our reunions when his master would allow him liberty

of absence. He had requested to become a member of a society we had formed for evangelical instruction, and although a pure Mexican Indian was admitted among the members.

"The brief history of his servitude may illustrate Mexican slavery, possibly awaken an interest in the cause of an oppressed people. Mexican slavery is firstly voluntary, secondly perpetual. Estevan had ever been a peon, but was enterprising and diligent and made his contracts of servitude on time, had ever passed in good haciendas, whose liberal owners administered to his wants or at least made his condition supportable. A young wife to whom he became attached had borne him two little daughters and unaccustomed to care for himself he could not bear the idea of liberty in the light of such increasing responsibilities. He applied to the owner of a hacienda (or plantation) last Eleventh month for the support of his family during the present winter, they were thinly clad, barefooted and suffering from hunger. The owner of the plantation promised to supply the wants of the family and Estevan entered joyfully upon his toils. The winter has been unusually severe, no funds could be gained from the master to clothe the young family, they were reduced to strings and our funds for aiding the poor did not arrive until early in the First month when we visited the hacienda and supplied them with clothing. Estevan had lived with a protestant family as poor as himself and desired to learn to read the Bible. We gave him a tract primer in Spanish and by the

aid of his friends he had with undaunted energy made great progress in reading; a desire of liberty or at least of comfort had entered his soul and he recently expressed a desire to work in our press room, thus to sustain his family.

"We needed some one there and his master having by such evident neglect broken his contract we determined upon his emancipation. The past week has been spent in this manner, anxious days, disquieted nights two hours conference with his master in our rooms in presence of mutual friend. Last night the family came and will occupy a kitchen in our yard and we have our hands full in the effort to teach them how to use their liberty." Having abundance of work coming on he proved a good helper for them.

Drawn in Christian love to all these varied people, they found many warm friends among them, which prevented loneliness in their wide separation from their loved ones in the North land. So now he se'dom makes any reference in his letters to the subject; while in his first year in North Carolina nearly every letter gave expressions to his longing to see the old folks at home and to look once more on the familiar scenes of his boyhood.

The contact with this mixture of races must have expanded in their hearts the sense of universal brotherhood one of the great fountains of missionary zeal.

## CHAPTER VIII.

## THE PUBLISHING HOUSE.

The press driven by "The pen is mightier than the sword."

Anticipating the arrival of the printing press and launching of his publishing business he still was planning to occupy his time in various ways outside; so on Fourth month 27th, 1872, he wrote his parents:

"My labors will be largely translating and printing; perhaps also a Prof. of English in our Protestant school to which all persons conforming to the regulations will be admitted, the rich paying richly for their instruction. If we do not open a school (though I consider it certain a large number having applied already) I shall teach English classes, deliver scientific lectures and thus aid the cause of science, the twin sister of religion in the elevation of the human race. In this manner we hope to overcome the holy horror of Protestantism among the better class of residents and meantime do all we can for the elevation of the sons of Guatineszin and not forget our negro population.

"Of course I can only hope to teach classes at given hours. I think our teacher will be Eugenia Rino, a young lady well educated in the Protestant schools of Brownsville with whom we are well acquainted.

"I have had meetings at Brownsville two First days at 10 a. m. and expect to have another tomorrow." "I forgot to say we are living in the house formerly occupied by Gen. Palorios, commander of the forces at Matamoros; his parlor is our meeting room, very probably his former office was our book room, the peace office of Friends for Spanish America."

The first number of the "Olive Branch," his monthly periodical, "El Ramo de Olivo" was issued about 1st of September 1872 and the demand for evangelical literature increasing he was constantly employed in translating and printing with several assistants in the press-room, issuing tracts and hymns and various extracts from English literature.

Previous to the arrival of the printing press he was occupied in distributing tracts and bibles sent from the north, in studying the language and getting acquainted with the people, also in fitting up his rooms for school and perhaps meetings.

The city being in a stage of siege his work was all within the walls, otherwise he might have made a much desired visit to Tampico, Victoria and other points in Southern Tamaulipas in the interest of his mission work.

On 5th month 30th he wrote to his mother, "The work here in Matamoros continues interesting but I long for the time when other hearts shall feel the power of the gospel. The delay in our press coming is a new trial, two or three days too late for the ship and a month to wait for another.

"We have been arranging for a school and I have been making some household furniture and reading the History of Mexico; by Marares Arroniz, brief, new and interesting, published in Paris as are most Spanish books sold in Mexico. They are just now very busy selling a supply of Catholic books printed in Mexico. They are mostly prayers of saints or dogmas of the church of Rome sold as remedies for diseases, of both body and soul.

"We undersell them but do not recommend our books for toothache nor rheumatism." In the 7th month the press arrived and was installed with a supply of type to meet present needs to which 50 pounds more were added a few months later.

He wrote his sister 8th month 13th, "I have been very busy thus far this month with the press. We printed on the first a tract of four pages consisting of "Just as I am" and "Glory to God in the Highest." Since then the press and type have been arranged in much better order and has been in operation every day. We can not readily print more than 4000 pages 16 mo per day or 8000 pages of hymns. It usually takes as long to set type as to print 1000 copies of the form."

About this time they printed in a 16-page pamphlet a life of Stephen Grellet; and soon after got out the first number of the Olive Branch. He had at this time two assistants of whom he said,

"We have now the assistance of Elizia Flores as type setter, she is a well educated girl but very bashful. Emiliana Incarnacion Flores is much better educated and is a very easy writer,



does all our copying and corrects all translation.

His reading and studying of Spanish and English books and papers in addition to his office work must have kept him more than busy.

Later he wrote his sister, "It never occurred to our minds that a small press would keep us as busy and require so much writing to fill the paper. Translating, selecting pictures, etc., keep us very busy and then we have to do all the printing. I love to print, yet it is tiresome, especially to the feet and legs to stand up all day when working the press.

"Sometimes we get tired of staying but soon become reconciled when we see some encouragement in the work. We have plenty of girls to help us and as Gulielma has a day school in English for six French and five Mexicans, we have plenty of little players around our rooms to keep us not only happy but watchful. Gulielma talks English, Spanish and Alica Dessommes translates for her in French when speaking to those who do not talk English. Thus in play and in study we hear three languages every day almost every hour. It is busy life, almost too busy for pleasure, yet we want to do all the good we can and so we keep busy all the time. Sometimes we get lonely but have little time to think of such things as we have company almost every hour that we are awake."

The change from life in North Carolina has been great. "We meet every First day at 4 p. m. in a Sabbath School followed by a meeting for worship in Spanish, also every Fifth day at 7 p. m. we meet in the Mission room.



"The regular establishment of a Friends meeting here we think a probability but there is wide room yet for making our principles known. The protestants seem to appreciate the principles of Friends as far as we have spoken about them, but we have no tracts or books setting forth a concise statement of our peculiar doctrines and we cannot publish them till we do."

His work was sustained by Friends Association in the north, and as it was by voluntary offerings his needs were not always met as promptly as he could wish.

In a letter to his sister Second month 1873, he requests her to solicit funds in her locality for his printing work and adds "we are now desiring to print Epistles and Gospels and circulate them in all parts of Mexico. Some are sold, others donated, the returns generally pay postage and here in the city sustain those who are occupied in selling and we sometimes get a little toward reprinting, etc.

"The Missionary Association pays us what we expend for our own wants as reported from month to month. We make nothing but have no greater anxiety that is caused by the rapid increase of our press work which is sustained by voluntary donations.

"We stand responsible for the wages of four assistants in our type and press room, but have never yet been disappointed. Last year we expended about \$100 in the purchase of tracts printed in New York, this year we shall try to expend all our

funds on the press here; thus \$25 will pay the cost of 1000 copies of the Epistle of James in large type, of this \$20 will be applied to the support of poor protestants by the employment it gives them. They will be mailed to Mexico City, Acapulc Vera Cruz, Zacatecas, and sent by passes to all parts of Tamaulipas and Nuevo Leon. Thus scattering Bible truth from the Rio Grande to the Isthmus of Tehuantepec."

Full of enthusiasm in the work he sought to meet every opportunity for service, and soon found himself the center of a constantly expanding field of activity.

He began with the publication of religious literature but soon a need of school books opened a new channel for effort in both writing and printing, giving abundant work for all his force.

After being in a state of siege for months, with repeated fears of attack and bombardment, it was a cause for rejoicing when peace was restored and the enemy withdrew their forces in the summer of 1872.

After nearly a year of close confinement in this city by the sea with its fog and damp, its rain and mud and salt sea water, it is not strange that he was looking toward Victoria, that inland elevated and healthy city which he had chosen as the site for his mission work ere his arrival in the country.

On Eighth month 23 he writes, "The school is small owing to the prevalence of a fever, the most universal I ever saw any disease. Dear Guli was sick a week with it, but with care and medicine is

now well again; seven in the same building have been sick with it besides four of the school children.

"A regular deluge has changed the air and we hope the disease is stayed. The proclamation of peace throughout Northern Mexico makes us almost inclined to wing our way to the lofty table lands for a good drink of water and view of something besides a desert plain and the dull realities of city life.

"They consider agriculture a total failure here. Five years ago there was one harvest, but the people who sowed in the hope it inspired have buried their money too deep for recovery. There is no good water nearer than 150 miles, all being one uniform arid plain. The trade with the interior is now active and the mail line will soon open to Monterey and Santo Rosa. The circulation of the Bible in Tamaulipas is now thrown into our hands, by the donation to us of their books at Victoria, by the Mission in the state of Nevo Leon.

"This increases our responsibility. making 1,000 Bibles, testaments and portions, donated since we left home; we can do very little more here in Bible distribution as those who wish have already procured them, and the country we cannot visit whilst we are responsible for such expenses as are unavoidable in such a city. During all the war there was no attack upon Victoria, and the prospect for a considerable peace, and our now being as able to write and read Spanish as we are our native tongue, makes us almost conclude that we had best pro-

tect our health and provide for our comfort whilst we can do so and save at least \$175 of rent annually by a ride of seven days (to Victoria) and in reach of a weekly mail line to this city, and better facilities for communication to Tampico. We shall have time for investigation and consideration, we hope we shall not expose ourselves to too much danger from tropical fevers; to avoid a danger not at all immanent of encountering the perils of a possible war."

Fertile in thought and imagination, he was ever forming plans for the future much faster than he could execute them; so these plans were delayed by subsequent events for years ere their final fulfillment.

Getting tired of the confinement of city life, and wanting a little fresh air, on the last of March 1873, they moved to the south side of town, far out among the shade trees and gardens, with a large yard filled with a great variety of tropical fruit trees and plants. About a mile from the business part of the city. This quiet country like home proved much more pleasant than the crowded tenements they had left and gave promise to be more healthful.

He wrote, "This coast is sandy and any well of twenty feet in depth admits the salt gulf water. The new steam water works supply this part of the city with water fresh from the current of the Rio Grande which settles in the tanks so that it is fully as good as Croton water of New York city or Fairmount at Philadelphia.

"We have concluded that a country location like this will be both pleasant and healthful and we shall probably make this our permanent home whilst in Mexico. We have been having a wind storm, such winds you never saw, though less violent than some have been. Six years ago Matamoros was almost entirely destroyed by one of these south winds, the brick houses of only one story and strongly built were piled about in terrible confusion. For three days past this wind has been raging without a single intermission and as there is not a single hill between here and Tampico the wind has fair play."

Ready always to take up the work nearest at hand to embrace every opportunity for usefulness, his plans for the future did not check the current of his daily work.

## CHAPTER IX.

## A TRIP TO VICTORIA.

There is a life we may live  
That is richer and better  
Than his who for riches is striving;  
If we seek for the needy  
A neighbor or a brother  
Who in some lone pathway is stumbling.

Ever since their arrival at Matamoros he had been anticipating a visit to Victoria the city of his intended destination, he was anxious to look over the ground and introduce in some measure his work among the people of Southern Tamaulipas.

This city is situated on the table land at an elevation of 2,000 feet above the gulf of Mexico and distant from it about thirty miles on the river San Marcos surrounded by a fertile country producing tropical fruits in luxuriant profusion.

Gulielma having been in poor health for some time a vacation and change to a dryer and more elevated location seemed advisable; with the hope that it might be of much benefit to her.

They having been in the work now for a year and a half had acquired the use of the language so perfectly as to fit both of them for the journey in that respect and by the circulation of *El Ramo de Olivo* and other of their publications they had become known to many in that section, it seemed

that the time had arrived to undertake it. Therefore about the first of May 1873 accompanied by Anthony T. Graybil, a missionary under the Presbyterian Board they started. They drove in a carriage to Victoria, most of the way a sandy plain covered with an endless variety of cactus plants, so numerous that Samuel said of them "that there was more cactus there than he supposed there were in the world."

San Fernando was half way station nearly on the direct road to Victoria the other stations lying among the mountains to the west which were reached on horseback. While the toil and exposure of the journey were at times wearisome yet on the whole the change of scene and climate was of benefit to Gulielma.

A few months after he wrote "Until our visit to Victoria her health often gave us some uneasiness but the journey, changing scenes and mountain air seemed to be very beneficial and for some time we thought she seemed like regaining her usual health.

"That her disease was purely pulmonary consumption with all its deceitful fluctuations seems certain. Yet she is otherwise in quite comfortable health, has suffered less physically than formerly and often expresses her thankfulness that her illness is not painful; yet she complains much of weakness of the lungs and difficulty in breathing a long breath. Since the death of her most intimate schoolmate, Mary Jane Winslow, now over a year, she has often spoken of the similarity of their condition when they last seperated and quite fre-



quently dreams of their meeting in a better land." And yet this little woman in the nearly thirty-five years that have since passed has been through struggles and dangers, through privations and afflictions more severe than falls to the lot of most of us, and is still striving to make the lives of those around her better and happier.

On their return trip he speaks of stopping for the night at a small village where they were entertained with much hospitality by a well to do family; while the host showed little interest in religious matters he seemed willing and ready to help them on their way and also expressed satisfaction with their stay. As they were about to leave in the morning he said the way was somewhat dangerous and he would accompany them a little way, so mounting his horse he rode beside them for about six miles when coming to a wood among the hills he told them to stop while he went forward out of their sight and at a concerted signal from him to move on, he passed along and soon they heard the discharge of his pistol. moving forward they found him alone; then with a pleasant farewell he sent them forward while he returned. They reached home safely and afterward learned that their kind host was the leader of a gang of highwaymen who operated in that region. So they could but feel that they had passed through "peril of robbers" on the journey. About a year later he turned from his sinful life, sought religious teaching and became a useful man. The fruit with little doubt of Samuel's memorbale tarry with him.



Friends in the north encouraged by the progress of the mission and seeing the growth of the work which was so ably conducted with its constantly increasing burdens by those in the field, thought best to send additional workers to their assistance. In the summer of 1873 the Missionary Committee of Indiana Yearly Meeting having engaged the services of two young Friends of Carthage, Indiana. Micajah M. and Susie R. Binford, started them forward in the autumn to the field.

He wrote "I hope we shall be able to start a school as soon as they get here."

And speaks of being very tired putting out fig trees, flowers, cactus and other plants and found one of his feet badly blistered from traveling over the prairie seeking wild flowers.

We of the north land can hardly realize the luxuriance of those tropical growths, possible with little care and cultivation. A month before he had written of their pet singing birds. "We have now alive and well one parrot, one mocking bird, one regular canary, and Mexican yellow hammer also two other birds from the mountains, one a dull green, is a most beautiful singer, the other more beautiful than the oriole is wonderfully still all the others sing loudly."

Coming with a warm welcome to such surroundings the new comers must have soon felt at home and ready to go on with the study of the Spanish language, their first work on entering this new field. Very few have the gift for acquiring another tongue which was shown by Samuel Purdie, who

after being there less than two years he was reading in Spanish, French and Latin, and speaking fluently in all except the last which is a dead language not now spoken by any people.

The amount of reading which he did in these three and in English was something stupendous in one upon whom rested the whole care of the mission.

He wrote his sister "Our friends have to pass through some curious experiences as they have never before studied any foreign language. Last fifth day night at meeting Micajah spoke through me as interpreter, and was surprised to learn that I had just been preaching in almost the same words. I recently received a letter from home with the money they sent from Smyrna.

"We have been greatly relieved by several recent donations and the printing work is released from the indebtedness incurred, last spring and summer, and we are likely to go ahead faster than ever. It seems important that we should try to open a wider sphere of circulation for our books and papers and Yucatan has been before my mind for some time."

So with an increase to the force of the mission, they were able to enlarge the work both in the office and outside, without added strain to the already heavily burdened leaders.

The Binfords were pleasant company as well as cheerful helpers at the mission and must have brought a little sunshine to the busy workers who had held the fort so valiantly in the past.

Brought up in plenty if not luxury at home, they hardly knew how to accept much less to enjoy privations inseparable from their changed surroundings. Susie not very strong did not bear the changed climate and environments and gradually declined in health until it seemed best for them to return to their old home, for a temporary sojourn at least.

Giving him an opportunity to present the needs of the mission and secure aid; in which he was quite successful. Indiana Yearly Meeting appropriated \$1,500 and Baltimore, Philadelphia and New York added largely to it.

## CHAPTER X.

## THE STORY OF ANGELITA.

“Who hath not learned in hours of faith  
The truth to flesh and sense unknown  
That life is ever lord of Death  
And love can never lose its own.”

—Snowbound.

We will at this time introduce to the reader another worker who was, until called higher, a prominent factor in the success of the mission.

So highly esteemed was she that after her death Samuel wrote a sketch of her life which was published in Chicago in 1885 under the title “Memories of Angelita, Aguilar de Mascorro” and sketches of Friends Mexican Mission.

From this we quote largely for this chapter and occasionally in succeeding ones.

About midway between Matamoros and Tampico is the village of Soto la Marino (the Marine Forest) about thirty miles from the coast on the Rio de la Marina whose banks are lined with magnificent forests of giant tropical trees. The forests still abound in jaguars and other tropical animals and countless flocks of parrots, whilst the water is prolific in alligators and the manatee or aquatic cow. In a humble dwelling in the village lived a young couple by the name of Aguilar. Here their first daughter was born August 2, 1858 and when she

was but a few weeks old her pious parents took her to the parish church where she was baptized as Angela and as she had a right to both paternal and maternal surnames, her true name was Angela Aquilar y Zuniga; being a pet her name takes the diminutive ita and for years she was called Angelita. Brought up to reverence the virgin and follow the blind superstitions of the priesthood in a home where a few pictures of the Saints were purchased and sprinkled with holy water by the priest for the small sum of twenty-five cents each, and one corner of their humble cabin was arranged so as to form a kind of altar before which they could kneel and count beads and say prayers. Some small printed prayers or amulets were also purchased from the priest as preventatives of certain disease as well as remedies for many of the evils flesh is heir to.

Her father died and her mother soon after, with her three children removed to the village of San Fernando and was employed as house servant.

Angelita was now a robust girl of about a dozen summers and spent the week days in the village free school; in which they taught the elementary branches and embroidery of various kinds, also worsted figure work on perforated paper. A text book on "Urbanity" or "Good Manners," is considered indispensable and form the basis of that courtesy and politeness so noticeable in Mexican society.

Thrown under the influence and in contact with Catholic people she soon became a member and

constant attendant on the church services, well known for her devotion to the principles and practice of the Catholic church.

In 1874 the family removed to Matamoras, the two other children were a sister, Encarnacion aged twelve, and a brother, Manuel aged four, while she was fifteen; and soon took an active part in the Roman church in that city.

Such was her life when an unexpected incident crossed her pathway. She had been intimate in San Fernando with a sister of their host, known as Petra, who lived near Julian Mireles the colporter who had visited San Fernando. Julian had a daughter Gertrudis, an excellent singer and a devout Protestant, who invited Petra to accompany her to the reunion or meeting of the "Friends," which she gladly consented to do and was greatly pleased with the singing. A few days afterwards her intimate friend Angelita came to visit her and was introduced to Gertrudis and was requested by Petra to attend the Friends meeting where she could see how their singing would compare with that of the Catholic choir of which Angelita was a well known vocalist. She had lost somewhat her fear of heretics, the presence of two large Protestant congregations was a fact known to all the residents, and her mother was servant in a family of foreigners who were secretly Protestants. Thus when invited by Gertrudis she consented to accompany her to the meeting out of curiosity only. It was a beautiful night in June 1875 that with many misgivings of conscience she attended the

Friends Mission and without the least thought that she would ever enter the place again. The hall had plain undecorated walls, was lit by side lamps, at one end was a desk. Two preachers, both young men, sat behind the desk on the same level as the congregation. The street doors were open and and oftentimes small groups of passers by stopped to listen to services, some quiet and attentive, others boisterous and reviling.

The speakers and audience were so accustomed to these inconveniences that they did not appear to be in the least disturbed by them.

These were however novel scenes for the new comer and she would not fail to note the contrast between this scene and the spacious naves and heavy columns of the Catholic church edifice, with the long rows of pictures and statues of the Saints on each side and the altar in the front glowing with gold and tinsel and the new chandeliers with their gaudy glow of glass prisms which had but a short time previously cost over \$700 and had been formally *blessed* amid the showers of incense and great demonstrations of jubilee in the presence of over 2000 spectators.

Here everything was rude and simple, but the language flowed forth not in the accustomed Latin of the Romanish service but in clear words in the language of the listeners. A hymn was read by M. M. Binford and sung by the congregation, followed by scripture reading and remarks. One of the preachers knelt in prayer, followed by a brief and pointed sermon on the value of the Bible to



teach us the will of God, and the power of Christ to save men from their sins. As Angelita listened to these words she lost her confidence in the shadowy forms of Romanism and then and there resolved to be a Protestant. At the close a hymn was sung and S. A. Purdie said simply "May God accompany all with his blessing as we separate." She attended the next meeting on Sabbath afternoon which tended to confirm her in her adhesion to the Protestant faith.

During the week she was visited by Gulielma, who presented her a beautiful little pamphlet entitled "Father Ignocis and his Victims," a deeply touching narrative of the conversion of a Spanish Countess who was burned at the stake in 1559. The following Sabbath she made known her conviction and her resolution to openly throw aside all allegiance to Rome and publicly declare herself a Protestant. It was a severe trial for she was naturally timid and she knew this step would sever many ties with former associates and would bring upon her both ridicule and persecution.

At the close of the meeting the preachers, Binford and Purdie, held conversation with her and inquired as to her experience and purposes. Her answers were clear and decisive. She believed herself to be a child of God through faith in the sacrifice of Christ and was determined by the promised grace of God to bring her life into full conformity with the teachings of Jesus Christ; and was ready to join in membership with Friends. Her sister was fully prepared to second the move-



ment and be one with her in Christian faith. At the next business meeting of the society their names were presented and they were received as members by their making a public profession of their faith and acceptance of the Gospel of Christ as their rule of life and conduct. On the next Sabbath the sixth of Eight month 1875 at the public meeting held in the evening the opportunity was given and these two young sisters made a public profession in the presence of the whole assembly. Each rising at her seat, so that all present might feel the force of their testimony for Jesus. They were thus received with welcome to a part in the fellowship and privileges of the society as well as its duties and responsibilities, its trials and hardships." And through the remainder of her brief life Angelita proved one of the most useful of the mission converts of whom further mention will be made in subsequent chapters.

## CHAPTER XI.

## VISIT TO SOUTHERN TAMAULIPAS.

“Behold I send you forth to all the world to preach the gospel to every creature.”—Bible.

Leaving for a time these young people, whose history has given us such a glimpse of Catholic superstition and the power of the gospel to lift above it, we will take up again the busy life of the mission, the burden of which must have increased upon those remaining after the departure of a part of the force for their northern home.

This and the dampness of the climate and close indoors work seem to have worn on Samuel's health, until he felt the need of a vacation and also his desire for the progress of the work in the southern mission stations brought him to the conclusion to leave work at home for a time and make a journey by sail to Tampico.

There were no steamers running along the coast at this time; so he was glad to secure passage with a few others on the “Los Hermanos,” a sloop of sixteen tons burden drawing only two feet eight inches water. Starting on Dec. 15th, 1875, they were three days running down the Rio Grande to Bagdad a land distance of thirty-two miles, but by the river channel three times that distance. Here they were detained four days by contrary winds before they were able to cross the bar, an exper-

ience far from pleasant as he describes it to his wife in a letter written on the voyage from which we quote, "We had been ordered to enter the camarote or little cabin. As we neared the foaming breakers the 'Capt.' slipped down the tail-board of our little door and shut to the upper door, drawing down a tarpauling above them, thus shutting us in our little dungeon in utter darkness. Quintero lit our lamp to remedy the latter evil and just then we struck the breakers, a wave lifted our stern, and in a moment another broke over our frail bark there was a general moving of all things movable, above and below; a rush of waters over our heads which came dripping down through the coverings; we were for a moment beneath a surging wave, another strong wave rolled in but we rose above it, and for a few moments there was a fierce struggle with the breakers, but soon the sounder said four feet, four feet and one half, five feet, and we had crossed the bar, where so many shipwrecks have occurred."

On the 27th he again continued his narrative some of which has necessarily been omitted, by writing as follows:

"The last I wrote was Christmas, the day was calm and pleasant and the mariners cooked two hens and tried to be a little lively. When night came on a south wind set the sea boiling and for twenty hours we were tossing about in all the peril and discomfort of a storm at sea. The gigantic waves rolled about our frail bark and every now and then broke over our bows, scattering its large

drops over the whole deck; and now dipping on one side, now breaking over the other, there was a constant washing of our deck in about three inches of water, and the pump had to be worked nearly half the time to keep the cargo from getting wet.

"In the early part of the storm during the night of the 25th, sleep was impossible, and aware of the imminent peril; I was led to examine my immortal concerns to see whether I was in full readiness for what might not be far distant.

"The little company in Matamoros called my mind to a full exercise of faith to leave their future in the hands of the Father of all our tender mercies, but as nearest to my affections by thy self-sacrificing love, I longed for one more meeting in this vale of tears, yet even in this I felt all ties overcome by the love of Jesus, a full willingness to leave all in his hands, a firm belief that if called I should feel ready.

"Soon after arising in the morning I had a violent attack of sea-sickness; about three in the evening the storm abated, I had partially recovered from sea-sickness. A perfect calm began to be felt in the atmosphere, a school of some fifty porpoises began to play around our sloop enlivening us by their antics for some two hours.

"During our stay in Bagdad my cough became much less and since we left there has disappeared. Our sea voyage is evidently beneficial."

They came in sight of the light house of Tampico at 9 p. m. of the 28th. and at midnight crossed the bar at the mouth of the Panuco.

Thus taking six full days in the run from Bagdad. A trip frequently sailed in forty-eight hours. He was accompanied on this journey by Calixto Lara as colporteur and having a large supply of books and tracts with them while his chief object was restoration of his health, he was prepared as usual for active work in extending the gospel. The day they left Matamoros a native helper named Pedro Trujillo, of the Presbyterian church (north) left Mexico City for Tampico and reached there five days before they did. As soon as a place of worship was procured he joined Trujillo in opening meetings, and thus his whole stay in the city was an active effort to aid in laying the foundation of the mission since sustained in that port by the Associated Reformed Presbyterian church.

On the 30th, in writing to his mother he says: "Calixto and myself seeing the sloop becalmed and desirous of reaching the city in advance of our baggage, came by land six miles on foot yesterday morning and stopped at a house where the hillside was covered with pine apples, bananas etc., and asked for breakfast.

"They soon made portillas, coffee, and fried some beef and only charged twelve and one half cents for the both of us; we went to see the pineapple plants now in bloom. The country here is generally rolling, well cultivated, and all the scenery is in full vigor of the torrid zone. We have been down to the plaza this morning and find that the variety of its fruits and vegetables is surprising. Animals were not wanting, I was offered a

young jaguar for nine dollars, and think I could get him for five, I am not particularly interested in the caravan line; though I am authorized to collect specimens of interest for the museum of Earlham College, at Richmond, Indiana."

But few whose life work is so clear before them; and who strive so persistently for the goal; can discern and appreciate all the finer details of their surroundings, and draw from them enjoyment, and recreation from the strain of constant responsibility that is upon them. Yet we find him ever responsive to the heart throbs of nature in all her various moods as they are given expression in the wondrous forms of beauty displayed in both the vegetable and animal kingdom. His vivid description of those tropic scenes written to the "old folks at home" in midwinter must have come with the warmth of a beam of summer sunshine.

Writing to his mother January 18th, 1876, he said "Last week we went up the river and through the lagoons to Tancol, half way to Altamira. The scenery is one of the most enticing imaginable, yet nature has evidently got the upper hand and poor frail mankind himself unable to cope with her luxurance. The cultivated fields in a month's carelessness, become dense thickets of tall weeds tied together by gigantic morning glory vines, and covered with dodder and a hundred other parasites, where wild and venemous reptiles can hold unlimited sway. The path cut to-day through the thorny jungle, in a week is lost in greenness and the way closed over with a mat of fresh vines

"The trees are covered with cactus, mistletoe, or chids etc., while their strong trunks are often so tightly bound by strong woody vines that they die in the embrace of what might appear to be a much feebler plant. In the lagoons we were moving through what appeared to be acres of geese, ducks, water hens, pelicans and flamingoes, which opened as we passed along and gradually close in behind us. The banks in places lined with mangroves in other places reeds, rushes and bushes covered with beautiful flowers and filled with orioles and many other gay songsters unknown to our northern regions. All was life and animation, beauty and luxuriant greenness. The lowlands along the Tamesi abound in fields of plantains, bananas, mangoes, with abundant fields of corn, beans, pumpkins etc., yards full of many varieties of roses, the houses mostly hid in a dense shade of mangoes, but often consisting of a roof of rushes resting upon a frame of poles. They must be cool and comfortable in summer, but at this season the exposure to nothings produce most violent colds among most of the natives. "When at Tancool we intended to go to Altamira and I was expecting to go even farther, but a norther accompanied by constant rains induced us to return, after a successful effort to combat spiritualism, and a considerable distribution of tracts and books. A few days after we crossed over to Pueblo Viejo, in the state of Vera Cruz, where the distribution was even greater. Pueblo Viejo was founded by Cortez in 1521 and is probably on the site of an ancient Aztec city.



"I am enjoying quite good health. All symptoms of asthma seem to have disappeared since I left Bagdad. The voyage was beneficial. So far as religious services, my opportunities have been greater than I could have anticipated and surpass any other journey I have undertaken."

Near the city of Tampico are the ruins of several cities, pertaining to the ancient Huastec Kingdom, and he had hoped to visit them and collect some of the interesting specimens of antiquity which abound among the debris of their ruined pyramids; but the severe weather which met him at Tancol caused him to abandon the attempt for the present at least. In his Memoirs he wrote "I had especially hoped to obtain some of the small clay idols which abound in these ruins, and which are so thoroughly burned that 300 to 500 years of exposure to the moist tropical soil and the shade of tropical vegetation have not injured them. On my return to Tampico a pious Christian lady presented me with one of these idols which is now in the cabinet of Earlham College, at Richmond, Indiana." They are found in the places of interment which were orderly in their arrangement and decoration.

They were not more than four or five inches in height and must not be confounded with the massive stone idols which were placed on the summits of their pyramids. Having been now nearly two months from home, with recruited health and the satisfaction of accomplishing considerable in the Lord's service, he was looking towards his return.



and was soon hastened by rumors of revolution; of which he wrote as follows:

"Darkening political clouds and the news that Gen. Perfiro Diaz who had escaped from the country, was at Brownsville, Texas, made me hasten home at once, as Matamoros would be the probable point of attack, and I was desirous of joining my wife and little church in the hours of trial."

He took passage on the "Alba," a schooner of nineteen tons burden, and left Tampico on the 19th of 2nd month, 1870. On the 20th. a north gale struck them, and for forty hours they were driven back to the southward until near Cape Roxo off Tuspan harbor, here they took refuge south of Lobos Island where the coral reefs permitted them to anchor in safety until the storm abated. After nine days of tempestous weather they reached Bagdad and near sunset of the 28th, he arrived at home and found Gulielma in good health and the church prospering in every way. With renewed health, he took up again the duties of the office with old time energy and enthusiasm.

## CHAPTER XII.

## REVOLUTION.

“For the cause that needs assistance,  
For the wrong that needs resistance,  
For the future in the distance,  
And the cause of God and man.”

The threatening political clouds did not delay in gathering and on the second of Third month, only three days after his return, Matamoros was declared to be in a state of siege, and no one was allowed to leave the city without a passport.

Gen. Diaz was at Brownsville and gathering his forces on the border a few miles above. The government forces in the city to the number of 700 infantry, cavalry and artillery with the city troops or National Guard consisting of 1000 men were strengthening the defenses and preparing for an attack.

On 3rd month, 31st at a little before sunset a reconnoitering force of 150 men headed by Gen. Diaz made a feint of attack and filled the city with consternation, the stores being closed and doors barred awaiting the struggle. After taking a distant view of the earth-works these forces retired and order was restored; the stores opened again the same night and Saturday 4th month 1st, was passed without any alarm, the foreign residents had not been warned to leave the city and it was ap-

parent that no immediate attack was expected. Sabbath morning, 4th month 2nd, was a beautiful sunny morning, all was quiet, the city was now void of fear. At evening, however, he wrote to his parents at home: "We read about the sun standing still on Gibeah and the moon in the valley of Ajalon, but today the wheels of time became clogged and it seems as though in the distant past there was a faint recollection of the time when last the sun rose on the *Heroic* city. This morning we arose and I had returned from market and we had taken breakfast, when I went to the street door to take a look at those passing, but saw the store doors flying to in a hurry, everybody running in haste and a cloud of cavalry pouring down the street full half a mile away. I closed the door and called the family together and after a moment's reflection we concluded that the brick walls of the printing office would be better than the wooden house we occupied and we ran over there and closed the door, leaving our house to whatever fate might befall it. From the first moment of our leaving the house the discharge of firearms was constant, mingled with the most deafening yells, and it seemed as though hundreds must be falling. The cries "Viva Porfirio Diaz" showed us that the revolutionary forces had entered the city and as soon as they reached the plaza they began ringing the bells, the firing ceased and we supposed the battle was over. We ran through the yard home, fearing that robbers might be pillaging the house, but it was unmolested, yet we had hardly entered the porch and opened the door

when the discharge of a line showed us the straggling fire had now changed to an attack in line which from the direction was evidently the powder magazine. The first fire of the line was followed by a loud crack, something whistling over our heads, and not wishing to risk a run to the press room, we entered our rooms taking refuge in the bed room, placing our straw-tick against the wall in memory of Jackson's cotton bales. Two or three fires of riflery and then the loud peals of artillery for nearly an hour showed the effects of grape and canister, but the firing ceased and again the loud wild ring of bells told us that Matamoros was capital of the Constitutional republic, and Porfirio Diaz head of the nation. One ball struck our house passing one wall, struck the other and broke the glass of a picture and a splinter flew over our heads as Guli, Francisco, Angelina and Encarnacion Aquilar, stood in the portico. The two hours of battle seemed like fifteen years and the whole day seemed proportionately elongated. The trial of nerves was exhausting, more so from the fear and shrieks of the women, of which I had a fair share in care, yet to the honor of Gen. Diaz be it said that not a single *robbery*, not a single disorder aside from the attack on the government troops has marked the siege of Matamoros. The property of individuals has been scrupulously respected and withal he did not knowingly permit any shouting of Viva Porfirio Diaz." In two hours order was restored, and a few bleeding horses were all we saw of bloodshed, yet some six of the

cavalry fell before they entered the city and about that many more in the attack at the magazine.

"It can only be accounted for on the supposition or reality that the people were desirous of being taken rather than continue under the arbitrary military rule of the government administration. As the fear naturally prevents one from going out we cannot as yet give full particulars, we are too tired and exhausted to be able to write much. Our work has been interrupted by the fears of the people for the past two weeks, but now the worst is probably over and we shall see a time of comparative rest." The revolution will continue in other parts of the country until Diaz becomes chief of the forces and the Lerd de Tejada ceases to be president.

"It is now half-past nine and the streets are quiet and after so tiresome a day we feel like trying to rest. 'Great cry and little wool,' half an hour of riflery, and an hour and one-half of cannonading and twelve killed and about that many wounded was all we had to notice. Leaving a small garrison to guard the city, Gen. Diaz took most of his force and moved forward to Monterey, to intending sweep in the country southward and complete his conquest of the nation."

One of their members was seized by the revolutionary force and taken with them when they left the city. Their members generally escaped by avoiding the streets, keeping indoors; their printer staid with them two nights before the army left. So through this trying ordeal they realized some

of the perils of war without feeling very much of its suffering. People of a more fearful nature and less consecration to the work might have fled from the field and left the flock to be harrassed by their enemy uncared for.

His folks at the north had suggested to him that they might live in Brownsville for a time, and so on 4th mo. 30, we find him writing to his mother these lines:—"We read of a certain class of shepherds who flee when the wolf cometh and the sheep are scattered abroad. There never was an hour when our constant presence and diligent labor was so imperatively necessary. Friends in Indiana at first supposed we would leave the field temporarily, but they did not know what timber their missionaries are made of. They are now very glad we did not neglect the work. I think there will be no farther interruption here."

The opposing forces had a battle at Hiscimolo, near Monterey, at which it was said 180 were killed, no others of much importance occurred in northern Tamaulipas. A little later a government force under Escabedo entered Matamoros with about 2500 men and four large brass field-pieces; to guard the city from the attacks of guerrilla bands from the outside to which they were liable at any time, but no serious disturbances occurred during the season. Gen. Diaz had left so little force that they made no resistance but gave the city again into the hands of the government.

There were no mails or commerce with the interior, all business was at a stand still, the city



was practically in a state of siege, while the bands outside were not strong enough to force an entrance to the city, they occasionally made feint attacks at the gates, and the forces inside were too weak to follow them over the cactus covered plains surrounding the city.

As summer passed the conflicts rather increased, so that on 9th mo. 20th, he wrote to his parents, "The war continues with increasing misery and barbarity. The burning of the ranches around the city was one of the most horrid sights I ever witnessed and gave me some idea of what war is; I counted the flames of nine ranches in all, some thirty houses burning at one time under guard of cavalry, in full view of the western wall of the city. We have had several battles during the past month, but none of great consequence." Though the government troops still kept possession of Matamoros and Tampico the rest of Tamaulipas was in the hands of the Diaz party. The mail lines were suspended in most of the republic and a state of the most complete political chaos seemed to exist everywhere. Thus things continued until near the close of 1876, for on the 14th of 12th month Samuel wrote to his mother, "Last seventh day night was to us a very trying occasion, for besides the damp and cold of the night, the wood was minus, none had been on sale for several days, when a little past midnight the outsiders gave a desperate charge on the Monterey entrance, which you may remember is on our street. A close fire was sending its spent balls over and around us, we heard

three or four strike before we got out of bed, and then could make no more fire. The firing kept up until day. It is said that the outside forces mounted the earth works and at one time had a 16 pounder in their possession, but the inside forces concentrated and drove them back. The rally of the inside troops brought them within about four squares of us. "Several of our members had narrow escapes from the deadly missives. We were kept in tranquility, yet the exposure brought on a severe cold and cough which confined me to bed for two days and from which I have not as yet fully recovered. Last night there was severe fighting at San Fernando entrance. Our only peril is from the minnie balls which being fired at the elevated earth-works fall in the city when their force is spent. Few reach as far as our rooms, thus far but one has been picked up in our yard during two months of almost constant fighting. Yet many pass over us and still have force to pass through three inch planking, we generally seek four inch of planking during attacks. We are certainly tired of such a long siege and long for a change for the better."

After his defeat at Hiscimole, Gen. Diaz went southward and by a series of unexpected victories he soon took the capitol, and the surrounding provinces all surrendered to him, so Matamoros stood alone; Gen. Cortina having declared for Diaz on 2nd month, 19th, 1877 he entered the city in triumph, the forces within having decided to surrender without further struggle, and therefore



received him peacefully and it was to the people a general time of rejoicing as the coming of peace for which they had long been wishing.

With the restoration of Peace the mails were soon reestablished throughout the country, their books were again called for, their meetings better attended, their mission work revived, and the outlook for the future took on a most cheerful aspect, for which they could but thank God and take courage.

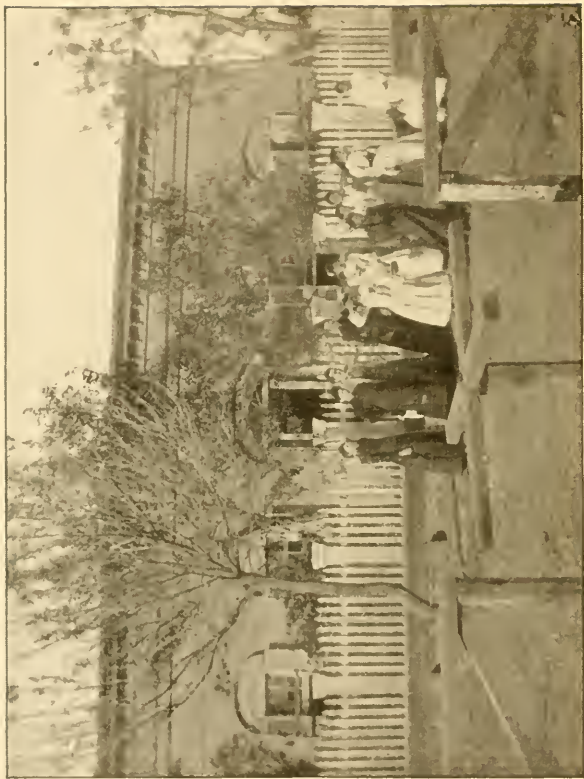
The following touching incident in connection with the occupation of the city by Gen. Cortina will prove of interest to our readers.

One of their members who had been an intimate friend and partisan of Gen. Cortina having moved with his wife and little son to Brownsville and started a small grocery there whose name was Castulo Sala determined to cross over the river above Matamoros and accompany his old friend in the hour of triumph and enter the city on horseback but unarmed in company with the army. After the entry of Gen. Cortina a small bounty was distributed to the troops and they prepared for a big drunk to celebrate their victory; many of the government troops got worse for liquor in half a day. In his memoirs of Aquilar, Samuel made mention of the occasion as follows: "Early at night we closed our doors for groups of drunken soldiers mostly of Cortina men were at the street corners near our house still purchasing liquor and increasing the roar. Just after dark we heard terrible shrieks at one of the grog-shops, or rather

a store with a bar on the front of the counter, as is usual in groceries in Mexico, and then followed the shrill whistle of the police telling us that something had happened, yet we thought prudence the better part of valor, especially when dealing with drunkards and kept our house closed until after day dawned the next morning. Just after breakfast one of our members brought in a paper with the police report for the previous day and we saw that Castula Sala had been struck down by the drunken crowd, one of his own party having struck him on the head with the breech of his gun, burying the lock in his brain. A messenger soon called us to the bedside of the dying man who was entirely unconscious, although he lingered most of that day; Gen. Cortina offered to bear the expense of the funeral, but the desire of his wife, and there being no proof of his being in anyway culpable, induced us to take charge of the interment.

"This funeral was one of the most impressive I was ever permitted to attend, and never did I feel greater freedom and boldness to show how the mangled corpse of our brother warned us to avoid evil associations and yielding to temptations. The open doors were however crowded with roughs and quite a number of the associates of Contina were seated in the room."





The C. G. Hussey School for Girls. Plaza de la Libertad, Matamoros, Mexico.

## CHAPTER XIII.

## PEACE AND PROSPERITY.

“For all human ties that bind me,  
For the task, by God, assigned me  
For the bright hopes left behind me,  
And the good that I can do.” Banks.

During all those dark days of war and siege and turmoil, the work of the mission was well sustained. The school under the care of Angelita was increasing in interest and attendance with the return of peace, some of their members who had fled to Brownsville came back, the meetings were better attended, the interest in them was increased by the musical gifts of Angelita Aquilar, the teacher, and also by that of their printer, Luciano Mascorro, once a week the school children were gathered for an hour and trained in singing and learning new hymns, and thus many gospel truths were sown in these young hearts, which may have borne a rich harvest in the years which followed. Some of the parents of their pupils, whose lives were very ungodly, were very friendly to their work. Protestantism had become popular and many who had no use for priests began extolling Protestantism, thinking it a free road to heaven. In his *memoirs* he relates the following remarkable incident in their experience: “We had in our school the children of two noted bandits and high-

waymen, one of whom had been shot as an out-law whilst the other was an officer in the army of Gen. Cortina, known better as the border ruffian 'El Tejon' (The badger) a corpulent and daring fellow. He met me one day, praised our school, and said he wanted to join our society as he admired the changed life of some of our members with whom he was acquainted. He reminded me of a man who was condemned to death in Greensboro, N. C., some years ago and whom I visited two days before his execution. Speaking of the visits of several of our ministers to his cell after his sentence, he said to me, 'I have always leaned toward your Society, when stopping himself, he resumed: 'No, I have always leaned toward destruction, but I always thought that you were right.' This bandit could not help but realize that he was hastening toward destruction, but he was persuaded that Protestantism taught the way of life. 'One morn-just after school opened, his daughter was sent for in haste, with word that her father was dying. The circumstances of his death caused a deep impression on the class to which he belonged, and even they looked upon it as a direct judgment from God. 'He was intoxicated and drove along on horseback and was just passing the house of a woman of bad character, and stopping his horse, began speaking to her, when taking his revolver from his belt, he fired at her. At the instant she held both hands aloft in surprise, when he discharged his pistol the ball passed through her hand, and striking the brick wall of the house, in the re-

bound, struck him in the breast, and being imbedded near the heart, caused death almost instantly. It was evidently no chance work, and Christian and infidel were alike awed by so unlooked for a termination of the life of 'El Tejon.' How a ball should have struck so as to return like a boomerang and with sufficient force to cause a mortal wound, and thus kill the one who fired it, is yet a mystery, but the fact itself was so evident that the judge had no difficulty in declaring that it was a case of accidental suicide."

We have already spoken of the Presbyterian mission there in the city under the care of Graybill with whom they were intimate. This summer of 1877 was one of unusual prosperity in the schools and almost every month new members were added to their meeting, some from a decided preference for their tenets, others because they first received Christ through the ministry of the Friends.

One of the former class, father of a numerous family, had been a very wicked man, but his conversion was real and he became a pillar in the church. The Mexican converts evinced great independence of thought, carefully studying the Scriptures with desires to know the truth, and to receive it from Christ alone and very unwilling that anything should hinder their doing the will of the Master. "Casting aside the dogma of Papal infallibility, they rest less on the opinion of others than most Christians in a land where Romanism never held sway."

Near the close of the year 1877 the school chang-



ed hands, for Angelita was arranging for her marriage and could not much longer retain her position. "A family which had been very useful in aiding us to acquire language on our arrival, had afterwards returned to Monterey and from there to Lampasas, where the four daughters had charge of the public school for about two years. Returning to Carmagro, on the Rio Grande, they wrote to us offering to furnish a teacher, and a month before Christmas Emilia Flores took charge of the school, and her three sisters assisted in the composing room and the folding and stitching department, as our books had become numerous and the circulation over all Spanish America required greater activity in the publishing department."

Thus the mission work was being carried vigorously forward, and the local church growing in power and influence.

Early in the year 1878 occurred the death of Pedro Gonzalez, who, though not a member, had long read their publications, and often in his sickness, sent for them who would read the scriptures and sing hymns by his bedside, much to his satisfaction.

In his Memoirs Samuel wrote: "I must not omit to mention our first acquaintance with this person and the permanent fruit which grew out of it. In one room of his house was a cigarette factory with five operatives, and the old gentleman was usually seen sitting in the doorway. On one occasion as M. M. Binford was passing along, distributing tracts, he accosted Pedro and offered him one. A conversation ensued and Micajah was



invited to enter, and gave tracts to all workmen but one, this one was a son-in-law of Pedro and was so fearful of being contaminated with heresy that he dared not even look up to see the heretic, The tracts were read and commented upon and on the next visit this young man secretly wished for a tract, but did not dare ask for it. Soon after, he began attending our meetings and is now one of our most successful revivalists, and endued with a large share of spiritual discernment. His name is Francisco Pena."

In March, Angela Aquilar was united in marriage to Luciano Marco. Few countries take greater care in regard to marriage than Mexico, and the laws render clandestine marriages impossible. The parties go before the civil judge with two male witnesses for each party of good character and residents of the town where the marriage is to take place. The name and consent of parents and the names of the grandparents as well as the residence of all their ancestors, and at their request a formal declaration of their intention with proper credentials is issued and copies are posted in public places for two weeks at least before the marriage is consummated by the judge.

In Mexican law, marriage is a union for life, no divorce being granted, and though a temporary separation may be legally arranged in case of adultery, yet even then neither party is free to contract matrimony, and the law hopes even in these cases for an ultimate reconciliation and reunion of the parties.

"The civil power does not prohibit but rather encourages the parties to ratify their marriages before their respective churches." The Protestant churches uniformly require that the parties present proof by their witnesses of having complied with the laws, the solemnization taking place immediately after the civil marriage has been performed. Thus Lucian and Angela accompanied by their witnesses, arrived from the office of the civil magistrate and entered the meeting already gathered for the occasion and ratified before the assembled church that act which had just been sanctioned before the legal authority.

Luciano and his wife were both of them earnest and enthusiastic in christian service, their zeal in the work did much to strengthen the church.

About a month later in the spring time, there appeared at the mission a very pleasant fisherman from Reynosa whose name was Julio Gonzalez Gea.

He began attending their meeting regularly, and two months later he was admitted a member as were also his children at his request. He took great interest in their meetings and his children began attending the school, except his eldest daughter, who was his housekeeper. He was soon after appointed secretary of their business meeting, and thus was present at the public recognition of Luciano Mascoro as minister of the Gospel in the Society which took place at the close of their public meeting for worship in the afternoon at 9th month 12th, 1879. Soon after this at the close of the evening meeting, a man from Jemenez, about 180

miles south of them, expressed a desire to become a member of the society. This was the first case of receiving a non-resident member to the meeting, but he has been quite useful in the work and is a staple Christian.

## CHAPTER XIV.

## JANUARY AND JUNE

"If men cared less for wealth and fame,  
 And less for battle fields and glory;  
 If writ in human hearts a name  
 Seemed better than in song and story.  
 If men when Wrong beats down the Right,  
 Would strike together to restore it:  
 If Right made Might, in every fight  
 The world would be the better for it."

On the shore of the Gulf with its fog and mist the winter with its rain and cold northerners was always an unpleasant season and the winter of '77 and '78 seems to have struck them with uncommon rigor.

His letters home were usually cheerful and optimistic at all seasons. But one written at this time is so full of pathetic detail that we give it almost entire for the perusal of our readers. Under date of 1st mo. 5th, 1878 he wrote: "Dear mother: Thy kind letter came to hand a few days ago, but we have had such terrible weather that I could not write well sooner. You may talk about spending winters in a warm climate, but I can assure our northern people that we suffer more from cold here than in New York.

"My writing table is six feet from a parlor stove and yet I have hardly been able to write five minutes for a week past, can't get six feet from the stove without suffering from the cold. I have on

woolen pants with two pairs of drawers under them, two pairs of stockings, four shirts and one cotton pad and woolen nubia under my vest besides a good broadcloth coat outside, and yet I can't venture out far without a shawl. None but those who have seen it can form any idea of the influence of such long continued heat on the system, our cold days are few in number, but so sudden, so damp that even under roofs the dampness enters everywhere, thin watery mud below the dripping eaves and the abundant ventilation of all house here makes all attempts to warm large rooms utterly unavailing. The water seems to enter the meat and one is in Spanish praise.' 'Wet to the bones.' The joints crack painfully as one moves and to keep dry is impossible, because the air seems like a sponge so full as to give and take with surprising freedom. Gulielma says she is so cold she can not write, when we have a warm day she will try to write. We have had 11 days of drizzling weather with the thermometer from 36 to 40 degrees of Fahrenheit. This kind of rain is called plumilla or 'feathers' because it flies about in the air like snow and enters everywhere. Winter here is a general stop to everything, a mixture of mud and water, mud and water, mud, mud. 6th, ice  $\frac{1}{8}$  of an inch thick this morning."

Gloomy as this picture looks we must remember that it was only for a few days, or at the most weeks, in the year, while it was not uncommon for his people at the north to have three or four months of continuous sleighing.

The summer was a busy one in the printing office. In June he received from the north a stereotype outfit, which he intended to use first on a life of Wm. Penn which he had in progress, but was waiting the arrival of some new type for its composition.

He speaks of printing a grammar for common schools, also a pamphlet for Spaniards to learn English; he also mentions that they stereotyped a small mental arithmetic for schools, as well as made plates of plants and animals to use in the papers. Attending to all the details of these various branches of the publishing business in addition to all the translating and editing of his numerous books and papers must have made his life a strenuous one.

Few have the wonderful versatility of gifts which he possessed, and at the same time the ability to concentrate his whole power on the task before him. He writes to his sister of having to use many big books and goes on to name five large dictionaries in English, Spanish, Greek and Latin and seven histories of Mexico, some of them in several volumes, also a history of Popes and Kings, The Races of Men, Milton Paradise Lost, all in Spanish, Bibles in seven languages, and some books in Portuguese which he would read quite readily as it is very similar to Spanish.

Along in midsummer yellow fever broke out in New Orleans and other places along the gulf; it had not developed at Matamoros, but Brownsville shut her doors against them and about the first of

September they established a general quarantine which continued for a month. There were probably a few mild cases in the city but they were so covered that it was not generally known that there were any and no panic arose among the people still many of the wealthy left the city for the highlands back from the Gulf where it never reaches as it is said two hundred feet of elevation from the sea shuts it out entirely.

"Friends are somewhat alarmed about our safety and not altogether without cause, yet we trust in the care of Him who calleth us. Those who have thought we were hirelings, if any such there be, may see that we have never yet left the flock, neither seige nor pestilence. Do not be anxious about us, all will be well, and I feel that my work is not yet done, yet if God disposes otherwise we must say, thy will be done."

The nearest place at which yellow fever was epidemic was at San Fernando. Ere they were aware of this Luciano had gone on a visit there, finding the fever there before him he soon returned and was himself stricken with the fever but passed through it successfully. So through a season of trial and danger they once more emerged in safety, while cheering and guarding the flock.

While teaching at Centre, N. C., he frequently enjoyed the hospitality of the home of Lewis Reynolds several of whose numerous children were among his pupils.

An older brother, Perrin, about his age, became his intimate friend and during all his stay in North



Carolina they were frequently together either for social recreation, or in their Master's service.

In November he wrote Perrin a letter, which is such a graphic summary of his experience, his dangers and narrow escapes of the seven years since they parted that we give it to the reader almost entire.

"Dear Friend:—It is now a long time since I had any letter from thee. I had supposed thou was at Centre, preaching away to that dear circle of Friends which live yet in my memory as fresh as if but scenes of yesterday. By looking over the 'Book of Meetings' I find thy address is Eagle Mills, up the Deer Creek region. It is over seven years since I was at Centre. I recollect telling thee that nothing was more remote from my thoughts than establishing a meeting of Friends in Mexico, yet over eighty members now form the interesting circle at Matamoras, with one recognized minister besides myself.

I have seen strange sights since we last embraced each other, though the printing work has kept me very closely occupied here in this city. Traveling in Mexico is very expensive and even perilous. I visited Victoria in 1873, Tampico in 1875 when I came near being shipwrecked off Cape Roxo near Tuspan harbor. I visited San Fernando last year and have several times visited the towns along the Rio Grande on both sides of the river for over one hundred miles from here. Last year we spent a week bathing in the Gulf of Mexico. I had



several narrow escapes from assassination and been through two sieges and one storming of our city with close range of artillery inside the city. This is memorable in Mexican history as the first battle of the revolution which placed Porfirio Diaz in the presidential chair. He rode through our city that day in triumph and published the hopes of the people after an unconditional surrender. A ball passed through one of our rooms and threw splinters over our heads. Still later in the year a ball barely missed all of us as we sat around the stove, striking over one end of the table where I was writing. One hurricane blew down one hundred and sixty houses since we were here, and we can now boast of having lived in Matamoros 'before the flood,' which kept one sixth of the city under water for several weeks. Small pox has paid two family visits to our city, measles one general visit. I had one attack of inflammation of the lungs, two of asthma and one terrible attack of malarial fever, yet our general health has been good. A giant wave of yellow fever seems now to threaten our city and we can only trust in him who has watched over us for these long years. There are precious promises that fill our hearts with cheer in all these provings. Luciano Mascorro while on a visit as Minister of the Gospel became exposed to the fever and has been sick for several days but is now on the mend.

Now dear brother please remember me in love to Friends at Deep Creek where I made one of my last visits ere leaving my native land. Those dear

friends are still very dear to my soul and I often remember them in prayer to God. I would love to repeat the visit, but perhaps God will leave my part in that work to thee. Be faithful and God will make thee useful. I feared I had nearly forgotten my native language, but in this brief epistle I have been refreshed in my recollection of the grammar of the most heterogeneous of languages.

Please receive a genuine Spanish hug from thy  
Well Wishing Friend,  
Samuel A. Purdie."

Many of these experiences have been described on preceding pages, but the loss of some of his letters has at times broken the thread of our narrative.

In his Memoirs he speaks of a journey to Gomez Farias early in 1879 making copious extracts from his diary kept on the journey; and from these may be drawn some of the leading facts and incidents of the trip.

"This winter was an interesting time in our mission, as it was characterized by events which to a certain extent exercised a notable influence on the whole work. Early in January as I was busy in the press room B . . . S . . . of San Fernando entered and told me that I could have a seat in his carriage as far as that village. He was desirous that I should go to Gomez Farias and see his uncle Father Lozano, whose movement was undeniably the first effort to introduce a religious reformation into Mexico. I accepted his offer and we started the same evening, leaving Matamoros at 4 P. M.

the 14th of January 1879, and reached San Fernando at noon of the 17th and were warmly received by old acquaintances."

The weather being cold and damp he did not feel like going out very much, still he visited in some of the families and received many calls from individuals who wished to talk with him on religious subjects or buy books or tracts and thus found quite a field for service during his stay which lasted until the 21st when having secured a guide and two saddle horses he left for Jimenez; camping out by the way, we get some glimpses of his natural tastes and especially his ardent love of astronomy to which reference has been made in previous chapters, here is his description of a night by the way.

"Our saddle blankets of sisal grass were spread upon the ground, and as I brought shawls and a flannel blanket, I rested quite comfortable and being weary with a ride of 54 miles and unaccustomed to the saddle, I slept very soon after dark. I awoke at 3:00 A. M. and my guide being chilly built a fire, while I walked away from the light to take a view of the starry heavens. Every thought of fatigue was lost in a moment as, resting its base upon the plain the southern cross stood bold and brilliant before me, I seemed to imbibe for a moment that enthusiasm which must have filled the heart of Vasco de Gama, and his companions as their eyes rested for the first time on so bright a model of what they held in such high veneration. Other groups of stars, which I now beheld for the

first time revealed to me what I had so long desired to see the brightest gems of the southern heavens, which on my previous visits to the Tropic of Cancer I had been unable to see, and perhaps I should not on this occasion had I not slept upon the ground. The perpendicular position of the cross at the time I first saw it was the most favorable that could be desired and my guide called my attention to it with a feeling bordering on adoration. Passing onward through Jimenez where we entered the more tropical region which was clearly noticeable on reaching Llera. This latter part of the route was through a region abounding in jaguars and pumas, as well as the leopard cat, and the tigar cat. The puma is very destructive to herds, being especially fond of colts. The parrots abound wherever there are streamlets."

We again quote from *Memoirs*. "Passing onward from Llera we began ascending the Sierra Madre chain amid a well watered but precipitous region and had to descend the mountains by zigzag paths, so steep that I dare not traverse them on horse back. After sleeping all night among the clouds on one of the elevated table lands we descended to a river valley where giant thorny reeds made our pathway perilous. Soon after crossing the stream over a rough bed of loose stones as large as pumpkins we entered a dense tropical forest where giant trees bound together with vines and filled with parrots and other tropical birds formed a rough and picturesque passage between grotesque and precipitous mountains with projecting rocky

ledges on either hand of the narrow valley which led us, after a journey of about seven miles from the ford, to the beautiful tropical village of Gomez Farias. The wild beauty of the tropical forest was not more agreeable than the scenery where the hand of man had subdued nature and banana orchards, coffee and pine apple gardens greeted the eye.

"I began inquiring for our friend Pablo Ibarry and on reaching the door his wife ran out to receive me, overjoyed at so unexpected a visit. I supposed that her husband was inside and entered hastily to salute him but what was my surprise as on turning around the door I saw our colporteur, Calixto Lara with a large supply of books and tracts. He was putting on his coat to go and see Father Lozano, but we must now wait for dinner. A boy ran hastily to the sugar mill to call Don Pablo who was as overjoyed as any of us. Whilst dinner was preparing his wife spoke to him in a low whisper and he grasped his cleaving knife and started out the back door, returning in a few moments with a large cluster of bananas. After dinner Pablo went with us to the ranch known as 'La Chinaca' residence of Father Lozano about a mile and a half from town. The descent was rough and when it rains is very slippery. After passing through a field of sugar cane we came in sight of the house, a long reed structure with a palm leaf roof, as are all the houses in Gomez Farias. Father Lozano was dressed in the usual style of a city lawyer, his clothes the worse for

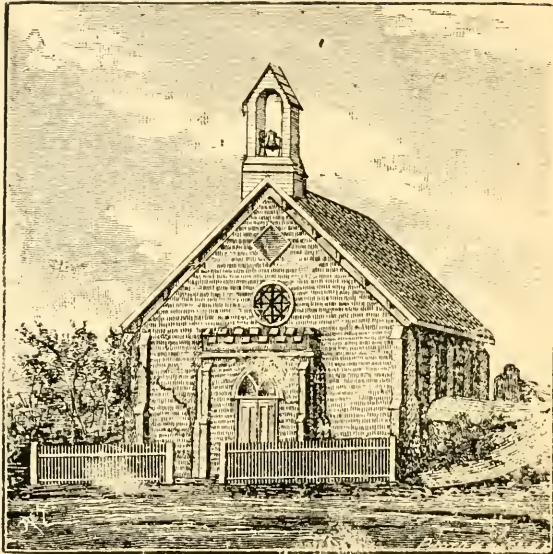
the wear, probably those he wore when mentor of the States Congress as our legislature is called. He received us with warm hearted kindness and Christian affability. He is extremely sociable, humble in his assertions and charitable even to his enemies. He has the true spirit of nature's nobleman, as some one has called the agriculturist, and says that food raised by the sweat of the brow is much sweeter than when purchased with money.

February 2nd, 1879 was the most remarkable day in my missionary labor in this journey. The morning was slightly uncomfortable, but as soon as breakfast was served our colporteur and Pablo Ibarry were passing about town arranging for a public meeting. The only place well seated was the old Catholic Mission Chapel now used for a public school, and permission was readily granted for its use. At 3 P. M. a company of about 160 persons, including nearly all the principal residents and a fair proportion of females had gathered in the chapel. I read some verses of John 4th followed with an exposition of the same. The audience was greatly moved by the clear and simple teaching of the gospel, so that very many shed tears and came forward at the close to express their satisfaction with our visit to their village."

He soon after returned home the trip being without special incident. On his arrival he found his name given to a son born to the Mascorros during his absence.







MEETING HOUSE AT GOMEZ FARIAS.



## CHAPTER XV

## BUILDING A MISSION CHAPEL.

“Let us gather up the sunbeams  
Lying all round our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff.”

The fall of 1879 was a memorable one in the history of the Friends Mexican Mission because the building of a place of worship on one of the public squares changed greatly the sphere of action of the mission. A lot had been purchased a year previous on “Plaza de la Libertad” (or Liberty Square as we would term it in English) and after many unexpected delays the work began in November. The Plaza extended from 12th to 13th streets 100 yards the chapel was on the east side of 12th, near the south corner while the house and press rooms was at the corner of 13th street, the width of the square away with shops and stores between and around them. All their work was thus removed to that square and as nearly all their members resided in that vicinity the attendance became more regular. Yet many who saw these preparations, and desired to see the building completed were to be laid away in their graves ere it was finished and opened for public worship. It was a very unhealthy winter in the city, many dying of consumption in that low lying seaport and their membership suffered very heavily at this time. The

aged Petra Gracia who had so often come to meeting leaning on her staff bent with 90 years of toil, was taken suddenly ill and after lingering several days died in perfect trust and hope of salvation. The night before death, after Luciano had read the Scriptures and prayed with her, Angelita began singing that beautiful hymn, "O sing to me of Heaven," and the dying Christian joined her voice weak indeed but joyful, in singing of that land of rest for the weary. Three or four others which have not been introduced to our readers followed her and the little infant of Angelita, on whom the fond parents had placed great hopes of future usefulness, passed away; and Angelita already stricken with that fatal disease, consumption, was soon to follow. She had prayed that she might be spared to see the building completed and she was able to be present on that interesting occasion which occurred about the middle of May 1880.

Her physician considering the case of Angelita almost hopeless; and as a journey to the mountains offered a slight hope and her friends at the mission being anxious that some one should go to Gomez Farias to gather those who had been awakened by Samuel's visit there and also by the tarriance there for one month of Luciano Mascorro a year later; they encouraged them to go to that distant field. It was a solemn parti; g not only with relatives, but also with those equally near and dear to her in the ties of Christian fellowship; yet she started with a cheerful spirit having high hopes of a speedy recovery.

The journey of three hundred miles by ambulance to Victoria was quite fatiguing but she was rested and improved by a stay of a few weeks amid the enchanting scenery of that upland city, embowered in orange groves and nearly surrounded by the bold outline of the Sierra Madre to the westward with the Sierra of San Carlos to the northward, and a series of isolated hills to the eastward it presents a striking contrast to the unvarying uniformity of surroundings of most of the cities of Tamaulipas.

The journey from Victoria to Gomez Farias was made on horseback by mule paths leading between the folds of the mountains. Delayed by constant rains and flooded streams they were nine days making the trip which in good weather might have been accomplished in three.

Meetings were established and kept up every Sabbath in the village chapel which was kindly furnished them by the authorities, who were favorable to the mission and every night a Bible Class met at their house. About a month later the believers were organized into a Church, by the admission of sixteen members, and thus permanent work began, the nucleus of a flourishing mission church among the banana groves of Gomez Farias.

Angelita gave the following accounts of the benighted condition of the people around her. "Last year in what we called the holy days (or Lent) notice was spread abroad that in one of the ranches near the village a Virgin had appeared in the shade of a green lemon tree, that God beholding the wick-

edness of men (said the precursor of the Virgin a girl of fifteen summers) had sent the image to let the world know that if the people did not do penance, God would make an end of mankind. 'So soon as this notice spread among the ranches, the females of this and other villages gathered in great numbers to adore the Virgin, and from a certain distance they walked on their knees with lighted candles in their hands to the trunk of the lemon tree, where they beheld a small round stone surrounded by artificial flowers, which the ignorance and fanaticism of the people had converted into an image of the Virgin of Guadalupe, although in reality it was nothing more than one of the many beautiful stones to be found in the bed of our streams, adorned by seams of varied color. Not women alone, on this occasion but also men noted in these parts for their learning, reverently approached the lemon tree on their knees to worship the image; repeated their prayers and sang. Although some declared that they saw it, ere many weeks the greater part of the people became convinced that it was simply a stone which the hand of man had planted in the fork of the lemon tree."

## CHAPTER XVI.

## THE HURRICANE AT MATAMOROS.

"Oh! souls that bravely do and dare;  
O hearts that to the Truth are loyal;  
A crown of glory ye should wear,  
For ye and only ye are royal."

We quote largely in this chapter from Samuel's graphic description in his Memoirs of the scenes, perils, and incidents connected with this memorable occasion; of which he speaks as follows; "Unexpected and thrilling events now crowded upon the mission in such quick succession that our faith accustomed to sudden and severe provings, was tried to the uttermost but a little over a month after the departure of Luciano and Angelita for Gomez Farias, and just as the city was trembling with anxiety at a threatening inundation, one of those terrible Gulf hurricanes, so dreaded upon this coast, broke with unrelenting force upon the city, spreading desolation and distress upon every hand.

"Never can the terrific scenes of that dark night be effaced from memory, and although vivid in our recollection how much more so must it have been to those homeless amid the maddening fury of the atoms, clinging to the ruins of their homes, who passed the night in the open air, unprotected from the piercing blast. The dreadful hurricanes of 1867 and 1874 werestill fresh in the memory of many of the citizens, and the ruins they left were still to be seen in many parts of the city, and while more damage was done

to costly edifices in 1867, and that of 1874 lasted 72 hours, and was therefore more tedious, this one of August 13th, 1880, fell with more force upon the working class, and the morning of the 14th dawned upon the ruins of 1615 homes mostly belonging to the poorer class of residents. During all day of the 13th the police force was busy in gathering the poor people from those shanties which seemed likely to fall and some buildings near us fell during the afternoon, yet the greater part of the destruction took place between sundown and midnight, when there was a lull, followed by the dreaded south wind. One of our members brought his wife with her new born child to take refuge in our house, and to satisfy her as well as to ascertain how our neighbors had fared, accompanied by W. A. Walls, I made a tour around Liberty Square, finding the house of our friend still standing though five buildings on the south of the square had been blown to pieces. The roof of the carriage shop adjoining our residence had been blown over our sitting room, throwing down some bricks from the parapet wall and then striking our kitchen had thrown down about half the gable. Our school building was demolished, and the yard filled with fragments of neighboring buildings. During the whole storm both Bro. Walls and myself were busily occupied in bailing out water which the wind was forcing under the north doors and threatening us with inundation. It is noteworthy that after having been a sufferer from rheumatism for some months, and even during the first

part of the storm, I was forced to walk barefoot, and often in several inches of water for about nine hours, and suffered no inconvenience, nor did the disease reappear.

"One of the most interesting visits during that memorable night was to the residence of our friend and fellow-laborer Julio Gonzalez Gea, for on visiting our meeting house which had suffered considerably we passed over ruins of fences and shanties to his house, and seeing a light within we knocked. We found the children asleep and the bible lay open upon the table, where during the force of the storm he had been reading the Psalms of David and engaged in earnest prayer for his fellow-beings. We saw him in an hour when all gloss was cast aside, but he was relying upon the promises of God. We never afterwards doubted the sincerity of his faith in Christ.

"Many of our members had lost their homes and were suffering for the necessaries of life, and we obtained a loan from a merchant to supply their wants, which was replaced by donations from Friends in the United States and England. Collections were taken among the wealthy to aid the poor and as our Mexican telegraph lines were not destroyed, the news of our disaster stirred the whole republic, and funds were speedily gathered to relieve the sufferers. Nearly one third of the houses have been destroyed and one third of the town being still inundated. The poor people were lodged in the school and municipal building as well as in those houses which were unoccupied at the



time, which were seized by the authorities for that purpose. The smallpox which had become a constant resident of the suburbs now broke out with relentless fury in the central part of the city and more than 500 fell victims to the scourge, among them several of our flock.

"Whilst this dark cloud was gathering over us, our anxiety about Luciano and Angelita was daily increasing, and it was decided to send W. A. Walls to visit them; and not being able to get passage by sea he went overland in a cart going to Victoria. Arriving at Gomez Farias in about two weeks he found them prosecuting the work with vigor, while her health was gradually failing.

"W. A. Walls after a short sojourn, to learn the condition of the work and the workers, returned alone to Matamoros. When about thirty miles from the city he fell in with highwaymen and his experience was so singular and perilous that our readers will be glad to see it in his own words as written at the time for the 'Christian Worker.'

"'Before reaching Matamoros I got a lesson which would have convinced the sturdiest of doubters. On Tuesday started at three o'clock in the morning partly because the rain made my ebony bush an uncomfortable roof, and partly because a seventy mile trip lay between me and my bed room at Matamoros. About nine in the morning I was overtaken by three horsemen, all on good horses, but as we were in sight of a farm they simply past the usual 'Buenos dias. senior,' and rode on to the house. I did not like the ap-

pearance, but as I had no business at the farm I rode quietly past. When about a mile beyond I was again overtaken by the same company, and they now proposed that we should journey to Matamoros together. Consenting to the arrangement, one of them went immediately in front and the others one at each side of my horse.

"As this order of march was a little suspicious, I turned my beast suddenly, so as to be at the side of the road, and saw that one of my companions had a pistol in his hand, which he put out of sight as quickly as possible, and supposed it had escaped observation. I now knew the character of my companions, and could simply put up a fervent petition to our Father for protection. The leader of the company offered to show me a shorter road to Matamoros, and proposed that we should leave the highway to find this short cut. When I declined this obliging offer, which was intended to draw me into the chapparal, where the buzzards would probably be the only discoverers of the body, he threw off his mask of pretended kindness, and pointing his pistol at my head, threatened me with instant death if I did not follow the foremost of the company. As it seemed like leaving the path of duty, I refused to leave the only place in which I had a right to expect God's protection. The front man now seized my horse's halter and attempted to lead him away from the road. I at once dismounted and with a jerk freed the rope from his grasp.

"Knives, men," said the captain, and two knives each over a foot long, were held threateningly over

my breast. Then the captain a second time ordered me, on pain of immediate death, to accompany them to the northward. The reply was, 'You may kill me if you will, it makes no difference to me; thanks to God I am ready, but this is my road from here I will not go.' 'Are you prepared?' 'Yes.' The idea seemed a novel one, and the knives disappeared, though the pistol, with its five barrels all charged, still remained pointed at my face. I then asked who they were, and where they lived, and was told that they were 'Gentlemen of St. John,' and lived under the moon! He now demanded my money. I gave him a fifty-cent piece which I had in my pocket, not caring to show my purse, which contained about eight dollars—more than I could afford to lose. He said:—It is very little; have you no more? Yes, but I need the rest, which was true.

"He again asked for it, but in a somewhat doubtful tone, as if he expected to be refused, and it seemed to me that I need make no further sacrifice, so I told him that I could spare the half dollar, but no more. 'Vamos, let us be off,' he said to his fellow bandits, and they galloped on at a lively rate.

"Returning thanks to God, who had so wonderfully delivered me from the hands of those highwaymen, I remounted and at a slower pace followed. Certainly it is not usual for the Mexican 'road agents' to let their victim escape with his life, much less to carry his money out of their hands. I can only praise God, who, in the moment of peril, kept my mind perfectly quiet. When I refused to

leave the road I expected to receive a shot instantly, and as the mind works with more than lightning rapidity the thought of past occupations, apparently important once, but now, when face to face with eternity, utterly trivial, filled me with shame for wasted opportunities; at the same time I had an unutterable gladness at the thought that sudden death was sudden glory, that to leave this earth was only to leave earthly friends for the presence of Him who is dearer than all other friends.

"While regretting the misspent time and lost opportunities, I felt great calmness from the knowledge that through the blood of Christ I was accepted, and was enabled say in my heart, O Lord! deliver Thy servant in Thine own way, by life, for Thy service on earth, or by death for Thy praise in heaven.

"I have often thought, and now know, that the mind can carry on several operations at the same time. While meditating on my past life, and rejoicing that the question of salvation was settled, I was also wondering at the same instant how it feels to be shot, and whether he intended to fire at the head or the heart, whether a second shot would be necessary and what Mr. Purdie would say when he heard of it. Also I thought of the pain which the news would give at home, all apparently in an instant. One idea, amusing from its triviality, kept coming up, certainly without any effort of mine suddenly presented itself, "Well Mrs. Purdie will never get her oranges." While so many other important questions were occupying my attention,

this was certainly an odd notion for that moment. I also remember counting repeatedly the five barrels of the pistol, and even noted the carving of the handle with a singular curiosity."

In speaking of his return which was unexpected so soon, Samuel wrote as follows: "It was very late one dark night about the middle of Nov. that a call at our door, summoned me from my studies and recognizing the voice of Bro. Walls, I hastened to the door and on opening it he said, 'Behold a certain man going from Jerusalem to Jerico fell among thieves I did not ask an explanation, but hasten to the yard to open the gate to admit his horse, and on dismounting he jovially said that he had a bag of oranges for Gulielma,' I replied that she was in N. C., to which he paid no attention, and it was not until he had entered the house and found me alone, that each became convinced that what had seemed joking was sober reality.

"The prevalence of small pox making it seem dangerous for our little son of six weeks old to remain in the city, Guilielma decided to make her proposed visit to her parents, (after an absence of ten years), without delay, so had already reached her destination."

Mention has not been made of the interesting event in the family circle which occurred about the first of October at which time he telegraphed to his father at Columbus, N. Y., this laconic sentence, "Joseph Moore Purdie, weighed nine pounds, mother and child both doing well."

During the autom of 1880 the epidemic of small

pox was very severe, there being more than 600 deaths in the last three months of the year; and Samuel during this time was constantly caring for the sick and the dying, daily exposed to the disease, he kept up until about New Years when a severe storm and cold snap, gave him a hard cold, which was followed by pneumonia for two weeks he was very sick, and was convalescent he thought best to go soon to join his wife in North Carolina.

W. A. Walls with Francisco Pena, had been sent to Gomez Farias to conduct the mission and allow Luciano and Angelita to remove to Llera where there were better conditions for her failing health. And now to permit his absence it was necessary to recall Bro. Walls to attend to the English correspondence of the mission, and all hopes of Angelita's regaining her health having been abandoned it was thought best for them to return and take up the mission work at Matamoros. Just at this needy hour, Encarnacion Gonzales, an elder of the Presbyterian church, who had long felt called to the work of the ministry, requested for a transfer to our church.

This seemed providential at that juncture. Wm. Walls returned during the latter part of Feb. 1881, and arrangements were made for sending Encarnacion Gonzalez and wife to the southern mission, and soon after Samuel's departure for the north, Luciano and Angelita arrived at Matamoros.

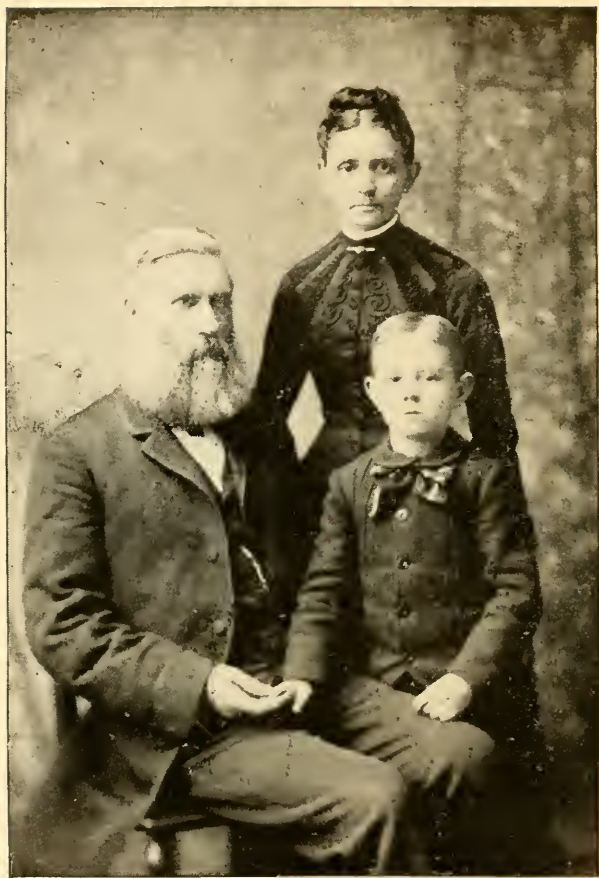
She only survived three days after her arrival, and was often engaged in helping sing hymns full of consolation for the dying Christian. She died

just as she seemed prepared for the service of life, mourned by all who knew her, and the mission church realized that the dear young woman who had been called away at but 21 years of age had been to them a mother in Israel. Her death could hardly have been unexpected to Samuel still its final announcement must have brought to him as like events do to each one of us,—a sense of sadness and bereavement, when our hopes of again meeting on earth are destroyed.

The news reached him just as he was entering a Bible School Conference at Back Creek, N. C. where the telegram was read and a sermon appropriate to so solemn an occasion was preached by Rufus P. King which will long be remembered by those who heard it.







SAMUEL A. PURDIE AND FAMILY.

## CHAPTER XVII.

## VISIT TO THE HOMELAND.

"This truth comes more and more to us the longer we live that on what field or in what uniform, or with what aims we do our duty matters very little or even what that duty is, great or small, splendid or obscure. Only that we find our duty certainly and somewhere, somehow do it faithfully, makes us good, strong, useful men, and tunes our lives into some feeble echo of the life of God."—Phillips Brooks.

Leaving Matamoros on the steamer for New Orleans about 2nd mo. 20th, 1881, he took with him their adopted girls Juanita and Petra, who were about eight and six years of age respectfully. To leave them behind exposed to the epidemic without their care would have been hazardous and it gave him an opportunity to show their friends in the north samples of those foreign races the Spanish and the Mexican; and perhaps he then contemplated the leaving of Juanita for school privileges in English, as they eventually did.

Taking rail at New Orleans he arrived among his friends in N. C., just in time to attend the funeral of grandmother Hoover who died on the morning of March 3d. After spending the month in N. C. visiting relatives, friends and acquaintances and attending meeting she started with his family for the old home in New York; at Philadelphia he sent his family forward while he tarried a few days to present the claims of the mission, from there he went

to Indiana to meet the F. M. Committee and the many interested friends of the work in that locality, receiving their hearty approval of his diligence and steadfastness in the work through flood and storm, through war and pestilence.

From his detailed and complete reports of the work from year to year they must have realized something of the magnitude of the work he had accomplished.

While there he made arrangements for the stay of Juanita among them, to acquire an education at Earlham College, entering a preparatory department in autumn. In the meantime she was attending the closing term of a country school near the home of the writer in New York, in company with his brother Joseph's little daughter Rosa whom she resembled very much in appearance and disposition. Having completed his work there he once more turned his face toward the old homestead with its loved ones.

After ten years of absence among varied scenes and still more varied experiences in life, he comes again to the old familiar fire-side still surrounded by his parents, brother and sister; the older sister had married in the mean time and removed to western New York.

A happy reunion a time of blessed communion over the experiences of the past, life brings few richer social privileges.

The summer passed rapidly, visiting with his family among their many relatives and friends; and attending some of the Eastern yearly meetings to

encourage them in mission work, and to show an appreciation of their past efforts.

In the 8th. month they started on their home journey by the way of Cincinnati to New Orleans. They were to meet Mahala Jay at Dayton to accompany Juanita to her home in Richmond, Ind., but by a mistake of a ticket agent they failed to connect, and so left her at a friend's in Covington, Ky., from whence she could readily reach Richmond.

Reaching Matamoros in the latter part of the month they resumed charge of the work again.

On August 29th., 1881 Wm. A. Walls and Concepcion Aguilar the sister of Angelita were married; and were stationed at Escandon where they labored for two years under the F. M. Committee of Ohio Yearly Meeting.

After this strenuous vacation in the north land, he settled down, to the mission work with his usual energy and enthusiasm. But the severe storm and continuous rains of the winter were so trying on their health and the constant strain of the work and the bustle and excitement of the surroundings of the mission, were so exhausting to mind and body that for a time they listened to the solicitations of his parents and thought seriously of resigning the work and returning to New York, and make a home among the Chenango hills, as preferable to the more genial climate of the Carolinas.

But he was engaged in a great work no one could have filled his place, without much experience and long acquaintance with the conduct of the mission

field. From him to have left it at this time would have been a setback of perhaps years in this work.

The call of duty and the pleadings and prayers of his friends led him to abandon his purpose in the spring time, for we find him writing to his father under date 4th, month., 27. "While I would for my own part very gladly return to United States, and so would Gulielma, but the tender pleadings of the F. M. Committee and the tears of our members here have for the present overcome our resolutions, while dry weather and improved health and especially that of Joseph have induced us to determine to stand at the mission helm sometime longer."

June 25th, they took an outing on the beach at Aqua Dulce, 42 miles to the southeast of Matamoros. They occupied a house about 100 steps from the beach, and bathing only twice a day, they had ample time to gather shells and ramble up and down the beach and out among the sand hills.

Having as he said the most pleasant time of bathing they ever enjoyed, for about two weeks, arriving home on the 8th. of July, anxious to hurry up the press work which was now crowding them.

On the 11th, he wrote his mother: "I often think of home, and how I could enjoy the retirement of farm-life, so different from the crowd of an immense correspondence and the urgency of a publishing house which sends its books over half the western Continent, and the crowd and the stir of life in a city. For the present it seems impossible for us to think of leaving the work. It never was so extensive."

"Yesterday I had a call for books from Valparaiso, a few days before from Madrid, and from the Central American States we have interesting correspondences."

The latter part of the month yellow fever again became epidemic in Matamoros. Gulielma had a slight attack, as those who have had it once usually suffer less the second time. "Yellow fever unless fatal is a very slight disease. All depending on collapse or convalescence." But some of his household suffered much more, little Petra lay at the point of death for several days, but finally rallied.

Samuel was down for two days and writing to his mother under date of Aug. 11th., he says:

"We supposed that the illness of Gulielma ten day before had been symptoms of yellow fever, but just as I began to get around she was taken with violent pain in back and limbs, and her fever soon rose to 104 with delirium, no doctor could be had until 5 p. m., as three of them had yellow fever, yet ice treatment was began at once, her fever lasted 8 hours and next day she was quite cheerful and seemed likely soon to be about the house. Her fever however returned, and we are still struggling with it."

"There are about 20 cases among our members as yet no deaths, and only one in Presbyterian Mission, which is now our care, its missionaries residing in Brownsville being prevented from coming here by quarantine."

On the 27th. he wrote that the fever still continues its ravages, and had left many children orphans and sometimes wiped out whole families.



## CHAPTER XVIII.

## TO THE SOUTHERN MISSIONS WITH ISAAC SHARP.

“O the stars never tread the blue heavens at night  
But we think where the ransomed have trod  
And the sun never shines from his palace of light  
But we feel the bright smile of our God.”—Clark.

We wished to visit Gomez Farias as funds were available for building a meeting house in that village and also adds:

“There is great satisfaction in having passed through the yellow fever with safety, as I can now leave home for a visit south better than before, and we shall all be less liable than heretofore to other fevers.”

So about the middle of Sept. he started forward tarrying for a few days at Victoria which he says is much more beautiful than when he visited it nine years before.

After his return he wrote to his mother a brief account of his trip, some extracts from which may prove of interest to our readers.

“I spent two weeks in Gomez Farias, and arranged all I could about building the meeting house and had meetings every night for the whole two weeks. By day I visited the members at their homes, ate oranges and bananas, visited one of the grottos, and thus employed my time very closely. I twice visited Father Lozano at his home. On 10 mo. 9th, we

left Gomez Farias at dawn and reached Escandon about noon. The descent of the Sierra Madre was tiresome, the pack-mule with two small trunks giving us little no trouble and the horse used as a pack animal suffered much from the weight of the large trunk. W. A. Walls had dinner ready, and we soon had our baggage in the carriage ready to begin our journey.

"We expected to spend fifteen days on the road, but unexpected delays extended it to twenty days. We had aside from our baggage quite a variety of banana plants, ginger roots etc. for planting.

Our journey was rough and tiresome and much more like working on a farm, hauling rails or wood than like traveling on a public highway. Deep gullied streams, rocky places for leagues and thus on foot and with rough driving there was scarcely any pleasure on the whole trip.

"The second day from Victoria we broke the king bolt of our carriage, and the next day worse still were caught between two rivers in flood, where we were detained five days and one half and exposure to a severe storm of wind and rain brought on an attack of bilious fever, which gained force for twelve days ere I reached a place where proper remedies could be had.

"We reached San Fernando in two weeks from Victoria, and the 12th day of my fever. There proper remedies and kind care soon improved my health, and on the 4th., I reached home. On looking back it seems a miracle that I did not die either of fever or starvation, for scarcely any food I could

eat was to be had on the way. Since reaching home I have improved rapidly and am able to take part in office work.

"Among the curious plants we brought is a variety of squash which has but one seed, or rather the squash is a seed, and they sprout and grow for sometime when hung by a thread, or while still attached to the parent vine."

Thus though difficulties and dangers, through trials and hardships, he kept right on striving for the advancement of the work in which he was enlisted. Toward the close of the year he wrote. "There are still a few cases of yellow fever in the city, but it has ceased to be epidemic. Our work is going forward quite encouragingly and our wants are much better supplied and our home on account of the repairs to the house last spring is much more comfortable than formerly. Thus while we seem obliged to stay here, we hope to enjoy our lives better than heretofore and with less hardships."

The family were just getting back to health, after their siege with fever, and as he had repaired the shattered carriage, which arrived so dilapidated from its trip across the plains, and having a horse, as the weather and streets improved they began riding out for their health, extending their drives on to the beautiful plains west of the city. Writing to his mother under date 1st mo 13th, 1883 he said: "If the weather keeps as clear and beautiful as now we hope to ride an hour or two daily. I think it will help us for we eat twice as much supper as we usually do. The grass and the trees are now brown as

we had a frost on the 7th. but a week of sunny weather will change it all to a vivid green, and another week or two will spread the whole plain for a 1000 square miles with purple verbenas and pink amapolis.

"We have made great progress during the week in the press room and yesterday and to-day both presses have been running at their highest speed hour after hour. We have a great crowd of work on hand and next week hope to print 1000 second Readers which will keep our largest press running most of the working hours of the whole week. We have work for over six months already planned out and in progress even working as fast as in the past week."

The first R. R. from Matamoros was just opened, running south toward Monterey. On his fortieth birthday March 5th., they invited to dinner a company of young people and school girls, and after dinner took a walk to the station just outside the city walls at the Monterey gate a half a mile from the mission to see the train start as some of them had never seen the new R. R.

The trains ran twice daily to Pala Blanco, about 11 miles and they were building rapidly beyond.

In the latter part of April Samuel with Gulielma and Joseph made a trip for change and rest to San Fernando going by carriage. They were four days on the road, each way.

Joseph had some fever for several days before starting homeward and the last day of the journey he broke out with small-pox, it staid out twenty

days but was so mild he was up and around all the time. and thus passed with safety through a much dreaded disease.

A letter from the north induced him soon to make a visit to Soto la Marina with Librado Ramirez, with a view to establishing a mission in that port. They started June 26th, accompanied by Julia Gonzalez Gea and son who had been on a visit to Matamoros and were returning to his home at San Fernando, where he was taught the school which Samuel said was the great element of future growth for the work there.

Soto La Marina has a fine location on a beautiful river lined with heavy forest trees. After a stay of a day or two they started homeward making the trip in about six days.

Having made arrangements for their residence there Librado and Frances prepared to remove to Soto La Marina and open a mission there; their robust little boy just beginning to creep was named Micajah in honor of M. M. Binford who was at Samuels when Frances first came to live with them.

In a week's time they were on the road to the new field.

Writing to his mother under date 9th mo. 28th he said: "While quite tired out by the over-exertion in the work during the week as well as to-day, a day of rest, but not for those commissioned to rescue the lost.

"This evening I addressed quite a large meeting from Romans 6-1, and had more than usual freedom and the words seemed to be felt by many.



ELISCO MASCORRO.

EVA L. MASCORRO.





“What a force and beauty in the expression—  
‘Dead unto sin,’ may all who profess the name of  
Christ know of such a blessed experience as their  
daily joy and their everlasting crown.”

After referring to the expected arrival of Isaac  
Sharp and his trip with him, he speaks of his own  
good health and also that of Joseph, and then adds.

“He is becoming very inquisitive, some of his  
questions being very difficult to answer. A few days  
ago it was raining very gently and he wished to  
know how the water came down in drops, and if the  
heavens had little holes like our plant waterer? A  
few minutes ago I was showing him the stars when  
he asked me if they were made new every night,  
and when I told him that they were there in the day  
time, then when the sun went down we could see  
them, he said that when the sun arose they went  
out, and were lit again when it went down. He is  
very much of a thinker, and very desirous of work-  
ing with a hammer and saw, though preaching is  
his favorite employment.”

In Nov. they received the expected visit from  
Isaac Sharp an English Friend about 80 years of  
age who was on a tour of the world and came from  
the west by way of San Francisco. Samuel went  
with him as interpreter, on a visit to the other mis-  
sion stations at the south. Julia L. Ballenger of  
North Carolina had arrived and would be there with  
Gulielma during his absence, he speaks of her as a  
remarkably earnest and devoted young woman, her  
sister had been his classmate at the Normal  
School at Winchester, N. C. in the summer of 1867.

About the first of Dec. they started south, at San Fernando they were detained a few days by the illness of Isaac Sharp, on the 4th he was so that they visited the school and listened to the lessons and some declamations.

Writing from Jimenez on the 13th. to his wife he says "Since San Fernando our friend has been getting on well and has stood the journey better than we anticipated.

We have been to Soto la Marina and returned making near 500 miles of travel since leaving home. "Yesterday we came near running over a large rattle-snake, and as Isaac Sharp had never seen one I jumped out with him contrary to my usual practice, and as a strong stick some six feet long lay near by I gave it a blow back of the head which stunned it, and made it an easy prey.

"A few joints of its rattle had been lost prior to this battle, though nine were still left. It must have been twelve years old. We took off its skin and stretched it on the old flower stalk of a century plant to dry, so he could take it to England.

"Ignacio Boledo gave him a Lion's skin which has pleased him greatly." It having been decided for W. A. Walls and family to return to Matamoros he taking the position of teacher in the school, and Isaac Sharp having visited all the southern missions returned with them to Matamoros while Samuel tarried at Gomez Farias to aid in the completion of the meeting house. The windows were not yet in, and having sent to Matamoros for glass, he was busy making the sash to receive it on its arrival.

Thus we find him master of all trades and occupations, ready to put his hand to any work that would help on the gospel cause.

Writing to his mother at the close of 1883 he thus graphically describe the location of the village and the beautiful surroundings of the meeting house; "Another year closes and 1884 is close at our door. But how different from your New Year. Here I am about 21 deg. 30 min. No. Lat. in a fertile nook, closed in by the eastern spur and main chain of the Rocky mountains, known here as Sierra Madre (Mother Saw) from its cerrated summits. The meeting house stands on a little plot of level ground on a ridge between the chains, and faces the most bold and precipitious range of the Sierra Madre which rises before it at a distance of a mile and appears to be perpendicular, although at an angle of possibly 70 deg. from the horizontal and 20. deg. from the vertical. Rising from the yawning abyss which intervenes like a wall of greenness a 1000 ft. in height, where all along bare rocky faces project from the wall amid the tangled forest of trees bound together with countless vines."

Through all these busy days the spiritual needs of the people were not forgotten; for a little later he wrote from there to his wife: "We have had large crowds of people at the meetings, and such preaching as reached the heart and the church is being greatly built up. I see that Gomez Farias must have more of our attention, for there are many talented children whose unfolding lives we must strive to direct in the true channel."

In this letter he also spoke of visiting the ruins of two ancient cities, which lie among the dense forests which line the banks of the Guayalejo. He says, "I could not collect many specimens owing to the extent of the ruins and the dense mat of quapilla which covers them as well as the giant trees which for centuries have stood like sentinels over the remains of a forgotten people, probably the Noachs of the 8th. to the 10th. centuries.

"We left Escandon at 7:00 a. m. and after losing our way, reached ElCelesti at noon and visited the ruins there, barely entering a short way among the pyramids, for to visit them all would require days instead of hours.

"We then started for the more interesting ruins some three miles away, at a ranch near them we secured a guide and rode on horseback through dense thickets and mats of quapilla some half an hour ere we reached the principal square. I had on *long* overalls or *chivarros*, and thus we could walk over the quapilla and visit the mounds much faster than at the other place. The idols had been stolen since our guide was last there two years ago, but I found some things of interest.

Along in February having seen the completion of the meeting house, he once more turned his face homeward and in the latter part of the month after an absence of nearly three months, he was again permitted to join the loved ones at home, and take up again the old familiar duties.

## CHAPTER XIX.

## THE HOME WORK.

I saw a busy toiler bending o'er his task, with tongue and pen, with hand and brain and printing press, heedless of wind or storm or torrid sun, he drove right on scattering seeds of truth o'er all the land. He might not stay to see the fruitage, but he knew the soil would yield a harvest for some reaper bye and bye.

The season of '84 was productive of less changes at the mission than some previous ones, still it brought the usual variety of effort and incident.

In June the place was again quarantined against small-pox at other ports, just then a large printing press weighing 3,500 arrived from New York; it was double the capacity of their largest former one; the work of mounting it and getting it in running order was no small task.

About this time he wrote with characteristic feeling and pathos to his mother: "I often think of home with its beauties, attractions and social joys, but when I see the fruits God has granted to my labors in his service in this land, I am glad that I yielded to his leadings in coming and remaining here. I can hardly realize that father has passed 80 years; and that soon after this reaches thee, thou will reach the same ripe old age. How I would enjoy being with you on so memorable a day. May we ever look up to God as the author of all our blessings and aim to live daily in grate-

ful recognition of so kind a Father whose gifts and whose chastenings are equally worthy of our most grateful remembrance. Now may God's blessing abundantly crown thy 81st year."

This summer two more helpers from Indiana, Ora Osborne and Lillie Neiger, arrived and stopped in the city to learn the language, preparatory to going to Soto la Marina for service there. The first half of July they spent by the sea-side at Aqua Dulce, coming home refreshed for active work in the publishing house.

In October he wrote; "A new house with a fire-place in each room, is offered to us quite reasonable, so we shall have many more comforts than we do in this one.

"Our schools are overflowing and we have refused about twenty boys for want of room. Sabbath school is the largest we ever had in the rainy season."

Thus with a constantly increasing demand for their publications he was busy at home without special changes through the winter. In the latter part of February, making another trip to Gomez Farias, to encourage the work there, a few days after his arrival on his 42nd. birthday, March 5th, 1885, he wrote to his wife as follows: "The meeting house here is very pretty and the members are mostly very earnest. We have had meetings every night since we arrived, the attendance and interest still increasing. I have greatly enjoyed being here and I trust the church here will be benefitted thereby. The attendance last night was about



two hundred. In the recent census, some 500 persons gave themselves in as Protestants, many of whom have never attended meetings but have read our books. This shows that the opposition has nearly ceased, and that all that is needed here is for more reapers to enter in. There are many small things needed here and I have been thinking that we had best come in July instead of going to the seaside. It would cost but little more and might be as beneficial to health and much more to the cause of Christ. The *locusts* entered this village two days before our arrival. When at rest on the trees they can be seen distinctly at a distance of three miles, and when in flight as far away as the densest rain cloud. A cloud passed over our meeting house yard yesterday. They move like a whirl wind, a portion stopping to feed and the others passing ahead of them, when these rise and pass ahead of the advance guard as they stop to feed. We kept them from lighting in the yard. In an adjoining yard they left in ten minutes nothing but the coarse veins of the leaves of a large tree. "They did but little damage to the bananas. The third cloud is said to have entered the valley this morning"

After their return they secured a lot and prepared to build a Boarding School building on the same square and nearly in front of their meeting house at Matamoros. On June 1st, they had contracted 100,000 bricks and one third were on the lot ready for the work to go forward, and he says, "This will keep us very busy this summer, as soon



as this is done we must build a building for a Girl's day school at Gomez Farias."

They made their usual trip to the sea-side in August. Then promptly back to the care of the office and the building operations which were being pushed vigorously forward. Writing to his parents under date of 12th month 20th, 1885, he speaks of his long delay by rush of work and says: "During the past six months we have completed a Boarding School structure at an outlay of over \$4,000 and the chief financial care and oversight has been a great addition to the usual cares and attentions of mission life.

Julia L. Ballenger has charge of the educational department, and her sister, Laura A. Winston, is to be matron of the Institution. She and her daughter Lonnie are to come with Mahala and Juanita (whe is to teach the third grade) and are probably now in New Orleans on their way here. Laura A. Winston was a school-mate of mine in the Normal School at Springfield, N. C., in the summer of 1868. She is a widow and her girl is about nine years of age." "We have been having considerable fighting today, several were wounded—owing to elections. Last First day a ball passed over my head, entering the transom light of my study room and it would have hit near Gulielma's head in our sitting room but was flattened by a nail in the partition and bounded back over my study room. I jumped out of my room into the printing office as soon as the shot was fired, as a drunken man on horse-back had the muzzle of his pistol in my door, though





GERTRUDIS G. G. DE URESTE.

the ball was fired by his antagonist. I thought it was getting *too hot* in that corner of the house, so I went to an interior room, and sat down by the stove, where it was politically cooler. Our neighbor across the street was a candidate for office and was riding about the streets trying to gain the cause of his party by intimidation.

"We are getting ready for a visit to the southern missions with Mahala Jay, the first visit from a female minister.

"We shall start about the 4th of next month and be absent nearly two months, and as Gulielma and Joseph will go also, we shall ride in our ambulance and probably another carriage will accompany us with a Mexican female preacher, Gertrudis G. G. de Ureste, who is now in this city. She is a highly educated lady and has considerable landed property."

We do not find any memoranda of this trip, but it must have been fully executed, for March 7th, having been home two days, he speaks of their weariness from 1,000 miles of overland travel and two weeks of the return journey over very muddy roads on which they walked a great deal. They crossed two spurs of the Rocky mountains on horseback, though he usually walked behind the horse, while Joseph rode a little donkey, and Gulielma one of the carriage horses.

He was ever alive to the wonders of nature in all her moods but especially so to the nightly display of those southern skies, so on writing to his mother he says: "I had a good view of the southern

cross, of the bright stars of Centaurus and other beauties of the South Polar heavens."

In May they moved to a very long house on Matamoros street. They occupied nine rooms on the second floor and enough below for the printing office and boys school. It took considerable time to get the printing office in running order again, this and his two months absence reduced very much the amount of work done in the printing office.

In the latter part of June his mother passed from earth to her heavenly home. The news of her death reached him one week after her burial and he wrote to his sister, "A meeting of all our foreign missionaries and most of our native members was held that night, and was a tender and edifying occasion, both the sermons of Santiago F. Gonzalez and W. A. Walls were very instructive."

They took as usual a vacation of two weeks by the seaside. In the autumn the Missionary Committee gave him liberty to visit Richmond, Indiana, at the time of the Yearly Meeting in October and return at their expense, so he decided to make this brief business trip, taking time of course to look in at the old homestead, but to sadly miss the face of the sainted mother.

Straightening up as far as possible the work of the office about the middle of September, 1886, he sailed for Galveston.

He had long hoped to have the privilege in passing through Kentucky, of visiting the mammoth cave, but he wrote his wife from New Orleans, "I

do not expect to visit Mammoth cave as my ticket only lets me stop over one train and we will reach Cave City at 11:30 p. m. or near midnight."

The hurricane on the gulf when he left it at Galveston, gave him much anxiety, he feared the mission had suffered.

Writing from Richmond, Indiana, on the 6th, he says, "Yearly Meeting closed yesterday, my appointments now are Cincinnati, tomorrow; Smyr-N. Y., my home meeting 1st. day, 10th; New York City, 17th; Cincinnati meeting 24th. After meeting of Executive Committee on Foreign Missions on the 25th, shall start home at once unless matters in Matamoros allow me to attend some more of the Quarterly Meetings here."

Thus he had to travel nights much of the time to meet his appointments, had but a few days at the old home, a few days to call on all the friends and relatives in North Carolina. Hurrying back to Richmond by the 25th, for his final advice and instruction from the Committee, he made a brief stay and on the afternoon of the 27th, left for Cincinnati on his return.

Waiting at New Orleans for a steamer, he was in the city over the Sabbath and visited the Bethel for Sailors and spoke to them for a short time.

The next to his sister was dated "Steamer I. C. Harris, off Louisiana Coast, 11-4-'86." Once more I am out on the deep blue sea. My stay in New Orleans was a very pleasant one indeed, I never stayed at a hotel where I felt so much at home as at the 'Texas House.' They refused drunkards

lodging, even for money, and were kind and sociable indeed."

He wrote again off Corpus Christi on the 7th. "Yesterday at this time, 11:00 a. m., we were only thirty-five miles from the Harbor of Brazos, Santiago, at the mouth of the Rio Grande, and now we are fully 120 miles. A furious norther has obliged us to run back eighty-five miles to the leeward of Mustang Island." And adds later that he reached home in the evening of the 8th, and found them all well.

Thus in a few weeks of great activity he visited many points in the north, saw many friends of the work as well as many personal friends and relatives.



## CHAPTER XX.

## REMOVAL TO VICTORIA.

Victoria,—Queen of the Southland,  
Into the bosom of thy orange groves we fly,  
To meet the sweetness of thy love and care  
While our active minds and busy hands shall try  
To bear the burdens that await us there.

Soon after his return from the north, small-pox broke out in the family, Petra having it first, and when recovering Joseph was taken severely, for three weeks he was in bed, and took no food for nine days, but finally recovered and soon had excellent health. Samuel wrote to his father under date of January 31, 1887.

"I have been so upset with small-pox that I have answered but few of the many letters I have received. We have had no frost since early in Twelfth month. Our banana plants suffered very little indeed. And our other tender plants look as though there had been no winter. We have done more work this winter in the printing office than we ever did in any previous winter, having rooms which can be duly warmed and the winter so very mild.

"Among the strange events of the past few weeks has been the return of the father of Frances, who was with us in New York. He left home three months before she was born and had not heard from his family in 19 years of absence. For five

years after leaving he kept writing to his wife, but getting no answer he stopped writing ; she did not receive his letters and thus never heard from him. He is well off and came back to help his children, and is very grateful to us for what we have done for Frances."

Very busy in the office while at home and doing much correspondence while away, we hear no more from him until on a trip to the southern mission, he writes his sister from Victoria on April 22nd :

"Expecting to stay a year or so in this portion of the work we thought best to come prepared to stay, but as my first round would require a great deal of exposure and extra travel, we rented rooms in this city for one month. It is possible that we may make this our home for some time to come. Luciano Gonzalez Gea, who was at San Fernando, has gone to Santa Barbara to take charge of the work there in place of L. Mascoro.

"We expected to locate in Tula but the people here are very desirous that we should make this our home, and we are not certain where we shall stay. We are quite contented here, for we believe it is the place of duty at present. We were 12 miles south of the Tropic of Cancer, therefore in the Torrid Zone. Within the last two weeks I have been high enough to see blackberries in bloom in a great abundance as in North Carolina, all varieties of timber from the pine and cedar to the orange and palm. Thus I have been within a few days in varieties of climate as different as from Canada to Florida.

"The road from Tula here is through a deep pass in the mountains over a road blasted in the rocky ledges and cliffs. The alameda in this city is the most beautiful ride I ever saw. It is a street lined on each side with sycamores and aquaca trees. On each side of the alameda the orange gardens form a glow of greenness at this season, as most oranges are about one inch in diameter and intensely green just like the leaves. In a few months they will glow with yellow. The acquacnte is a vegetable butter and in a few weeks will begin to ripen and continue all the year. Sweet potatoes and cabbages are very cheap here and there is much greater variety of eatables than at Matamoros. But pine apples and bananas, except some of the earliest varieties, did not thrive there on account of the elevation, making it a trifle cooler than on the lower plains."

His next to his father was from Matamoros, dated Sixth month 12th, his father's 83rd birthday of which he congratulates him and adds, "I am here on a visit and to attend to some office work and to arrange the reinforcements which go to strengthen our southern mission.

"Almost every night I am at a meeting either here or in Brownsville. Have been much favored in the ministry on this visit, and to a great extent am more free from the pressing cares of our printing office, to which Luciano Mascoro is now devoting his principal care."

The summer passed without any unusual incidents to record. He wrote his sister in November,

"We are very busy in school, having some over 50 pupils enrolled and our meetings are very fully attended and very interesting."

Thus he felt that the call to service in this broad field was upon him and he gladly responded. Making frequent trips from one part to another to keep the work all moving successfully.

On January 28th, 1888, he wrote to his sister from Matamoros, saying, "I reached here on the night of the 24th, very wet and tired from traveling 120 miles of muddy plains in a misty rain  $3\frac{1}{2}$  days from San Fernando here. Margaretta M. Marriage will be here on the next steamer and I shall leave for Victoria about the 9th to the 12th of February."

Later he wrote from Victoria: "Margaretta seems to find many ways in which to be useful, both in school and out of school, and is unceasing in her efforts to care for Gulielma who has been confined to her bed for the last 10 days by illness."

Again on Seventh month Fourteenth he writes to his father from Matamoros, saying: "I reached here on the 5th, having suffered much from the extreme heat of the sun on my journey here. We passed one entire day by a little frog pond in the center of an immense plain, one of our mules having escaped. It is probable that I there contracted chill and fever of a very severe type. I had such shakings as I never before experienced, but hope they have left for good. I am very busy rushing my larger Geography through the press."

The year 1889 began with the usual routine of

duties and responsibilities, which kept him almost constantly on the move among the different stations.

In February he went to Matamoros to meet Murray Shipley and wife, of Cincinnati, who were on a visit to their missions, and whom he expected to accompany on their visit possibly as far as Mexico City. They went by carriage to Victoria, visiting the various stations on the way and after a short stay at his home, left on March 7th, and visited all the stations south of there except Santa Barbary and then to Tampico, where they took passage on a steamer for Vera Cruz on the 22nd. They had rough weather through the night and the next day while they lay at anchor off Tuxpan, waiting for it to become calm enough to receive passengers safely. While there he wrote to his sister and said, "that Guli and Joseph were just leaving for Matamoros, en route to North Carolina, while he should not leave Victoria to follow until June 15th, he says, "I had hoped to go forward much earlier but the Foreign Mission Committee did not think that I could be absent so long at this time without serious injury to the work at Victoria. I shall feel very lonely,—But I trust God will keep us all in perfect peace as our mind are stayed on him. Among the 50 passengers is a daughter of the late James Pascoa of Toluca, one of the oldest and most noted of all the missionaries in Mexico. He died at Cornwall, England. She is now returning alone to Mexico to carry on the correspondence whereby the mission can continue to be sustained."

He adds on the 25th: "We have landed at Vera Cruz and leave early tomorrow morning for Mexico."

We have no further record of this visit to Mexico, but June 4th he was in Matamoros, expecting to leave in a few days for Victoria to attend the closing exercises of their schools.

His stay there could not have been long, for on July 20th, he was again at Matamoros confined to his bed with congestive chills; during the first chill he fell in a fit and showed no signs of life for fully three minutes. He says: "Very many people have died in these fits during the prevalence of the present epidemic."

A telegram from Victoria had summoned him there to look after some difficulty in regard to the occupancy of the house. He arrived there on August 2nd, and was able to soon adjust the difficulty, and they soon had the use of all the house for themselves. On August 6th he wrote: "The weather though very hot at noon-day is much more comfortable than at Matamoros, where we did not ever have cool nights. Here they are agreeably cool and pleasant."

It was now five months since Gulielma and himself parted and he was somewhat lonely, but Margarette and the girls did all they could to make it pleasant for him, in which they must have succeeded quite well, for in regard to it he wrote to his sister: "On the whole I enjoy myself very much better than at Matamoros, where, when I was sick my housekeeper was a dried up young man who smokes worse than Popocatepet!"



Near the last of the month he again started for Matamoros, arriving on September 6th well but tired, having ridden on horseback 300 miles through deep mud in less than eight days, sleeping on the damp ground several nights, with heavy dews and light rains. An experience which most of us unaccustomed to roughing it, would consider rather severe.

Having arranged as well as possible for his absence he prepared to start on the 10th for North Carolina, the Foreign Mission Committee having granted him a short leave of absence.

He arrived at High Point, North Carolina, on the 14th, and attended four meetings the next day. After a short stay with his wife among her people, they came north to visit the old home and the dear ones still left there.

His father though past 85 was bright and active and enjoyed this home coming very much. These meetings when loved ones long separated meet together in social converse make some of the brightest pictures that we can hang on memory's wall.

But few of those who have been for 20 years away from the old hearth-stone, have had such wide and varied experiences of life as had been his.

This must have added much to the richness of their meetings. Yet he could spare but little time for enjoyment at the old home; as the needs of the mission fields called for his presence at some of the large gatherings of Friends in several states. In addition to all this his interest in, and familiarity with the Spanish Republic of the South drew him



to the Pan-American Conference at Washington in November, where he acted as interpreter for some of the delegates.

He was in Baltimore on November 5th, with Gulielma, who was examined by a council of physicians and they hoped would be much benefited; from there she went on to North Carolina.

Samuel returned to Philadelphia to see Pan-Americans and then on to Washington for the same purpose. A postal to his father dated White House, November 18th, says: "I am here with B. C. Hobbs to see President Harrison about an interview with Pan-American Congress. I go to Pittsburgh tonight and back to-morrow night." Another on the 21st, says: "I have been very busy here though but a little about the Spanish American Congress. I have been to Pittsburg, then back to Baltimore and now start on for North Carolina."

Stopping at Centre he spent a week visiting old friends and had a fine time, especially at Jabez Hodgins', where he made his home so long while living in that section. Also as usual dodging about attending meetings at Flint Hill, Marlboro, Cedar Square and Centre where he was at nine meetings. Then down to Back Creek for a few days among the Hoovers, in that circle of brothers and sisters the time must have passed swiftly rehearsing the experiences of 20 years and the memories of the old school days.

On December 10th they were at High Point en route for New Orleans and hoped to be in Matamoros in about a week.

At New Orleans while waiting for the steamer they stopped at the Texas House referred to in a former chapter, and found it as then a very pleasant home-like boarding house; with no bar, kept by a Scotch woman and her daughter, who was very sociable with them.

After much delay they finally reached Matamoros safely and writing from there on December 31st to his sister he says: "We are pretty fully tired out; but as the horses have been here ever since the 18th waiting for us, we hope to start on the 2nd of January for Victoria. I have my hands pretty full of correspondence and hard work for the three days stay here so I cannot write more."

Thus ended three months of almost constant activity, in many channels while perhaps sometimes wearisome, yet full of pleasure and change, so in contrast with the usual routine of office work at the mission, that it must have been to him a season of recreation and enjoyment.

To Gulielma and Joseph who spent the summer among their relatives in North Carolina, it was a long wished for change.

## CHAPTER XXI.

## FINANCIAL BURDEN.

“Stand like an anvil  
When the blows of stalwart men  
Fall thick and fast.”

The financial care of the mission was no small part of the responsibility that rested on him.

On April 21st, 1890, he wrote his sister: “I have been usually busy—unusually anxious—suddenly placed in charge of over \$4,000 worth of purchases it has been necessary to use financial tact and to be sending letters and telegrams in various directions in order to get the money transferred from Cincinnati here via New York, Matamoros and Monterey. Any failure to do so would be fatal to my credit here. I have purchased a house and lot for our residence where our Boys’ school has been ever since it was opened, I am ready to buy the Boarding School premises to-day if the owner comes forward with his titles, so I may have to handle to-day no less than \$3,700 in Mexican silver dollars. I shall be a happy man when all the purchases are satisfactorily arranged.” So while he was sole agent for a base of supplies more than 1,000 miles away he honored loyally the trust placed in him, and being equal to the occasion, he carried on the work to the satisfaction of the Committee and the good of all.

After purchasing these buildings it was neces-

sary to make some change and additions to fit them for their use, so they had a very busy season making repairs on them.

On July 4th. he wrote his father: "We are building additions to the building purchased for our residence and also to the Girl's School building. We have four masons at work and from eight to 16 hands working and carrying mortar and stone and several ox-carts with two yoke of oxen and three hands each bringing stone from the quarries.

"The work goes forward rapidly and by the last of this month we hope to get both buildings ready for occupancy. I have also been appointed on the Board of Examiners of the Public Schools of this city, which also takes a large share of my attention. Of course we are tired out every day with so much stir of laborers aside from our very large circle of visitors, which is quite a tax on our time and on our physical strength. Yet amid all these difficulties we are enjoying quite comfortable health.

Gulielma has been much stronger this summer than for several years, whether owing to her medicine or not she seemed better so soon as we had returned to this genial climate. Though some of the days are very hot the nights are very cool."

Writing a month later to his sister: "The railroad in very near us now, the work goes on rapidly both north and south of Victoria. In two months we hope to see the locomotive arrive, when I suppose there will be quite a sensation here. I never was so strong as this summer, I have been rising

at 5 A. M., and working quite hard in the building work, some days as carpenter, and some as mason. This active life seems to have made me stronger. All our family is in splendid health and altogether we are getting on quite well."

Their new and first railroad in that section was the Monterey and Gulf railroad, from Monterey to Tampico; connecting on the north with the South Pacific at Spafford, Texas. It reached Victoria and was opened there on October 4th, 1890, "amid the rejoicing of the people."

While absent from home in November, a Friend from Gomez Farias brought him 50 cedar boards, and he says, "I shall for some time be busy making windows, transoms, etc., etc., and benches for our meeting room."

Writing again to his sister on the Twelfth month Twenty-eighth he says: "The railroad is now opened 75 miles beyond here and Margaretta and her mother went to the southern mission on the cars two days ago. Mails are more rapid and secure than ever before. Sisal grass loaded here is unloaded in New York city without change of cars. I am very busy indeed owing to urgent matters connected with the settlement of the estate of Dr. King, late Vice Consul. I am now acting Vice Consul of the United States here. There are several American citizens in prison whose trials I have to attend."

Thus we see he became known to the public as a man of ability and education, of reliability and trustworthiness, which fitted him to fill acceptably

any post of honor or responsibility that might call for an occupant. And he seldom declined an opportunity for usefulness.

With the beginning of 1891 the work at the mission was moving quietly, they were enjoying the first fruits of their garden as a reward for the care and irrigation which made it flourish through a rainless winter.

Near the last of January he was summoned to Matamoros by telegram to meet difficulties in connection with the Internal revenue tax; the result of which he explained a little later in a letter to the writer, who comes in at this time as a new correspondent; and a word in regard to the manner of his coming may not be out of place in this narrative.

Joseph Knowles, the youngest brother of the writer, a minister in the Society of Friends residing at Smyrna, N. Y., an old friend and correspondent of his cousin Samuel, died near the close of 1890, and a short time later the writer in a letter to Samuel gave him some of the particulars of his death and burial. The letter reached Victoria during Samuel's absence in Matamoros, and soon after his return he replied to it.

He expressed his surprise at the unexpected tidings of his departure to the "brighter and better land of eternal joy and blessing," and after words of hearty sympathy he adds: "The special blessing to myself came with great force 'be ye also ready.' "

Some opponents of their work at Matamoros had

brought forces to bear that threatened to cripple them if they remained, and the only way to foil their plans and save themselves from future trouble seemed to be to vacate their rooms at once and remove the business to Victoria. So shipping their fastest press and a part of the other material at once, they stored the remainder in a room adjoining the school-room of W. A. Walls, which they rented at \$4.00 per month. He wrote, "We hope to sell our old type at Matamoros and buy new to be freighted direct to Victoria, and thus the renovation of our printing materials which was necessary at this juncture, made the transfer at this time very desirable. We expect a new teacher for our Girls' School next term. Emma Cavendish, from North Carolina, a cousin of Julia L. Ballenger, who has so long and so successfully directed Hussey school at Matamoros.

"Emma has been a teacher for several years and is the widow of a physician and a very successful nurse. We hope she will be a valuable addition to our force.

"I am not duly appointed Consular Agent, but have been acting pro tem. by appointment of Consul Richardson of Matamoros. Appeals for my appointment keep being sent up by American residents here. I have been called upon by the judge every time an American was arrested, even when we had a Consular Agent, who was always drunk, or nearly always. I cannot escape the work of interpreter for the English speaking persons in prison, and on taking the benevolent view, do not wish



to avoid it. If I accept *pro tem* an appointment as Consular Agent from the United States Government it will be merely as an act of kindness to prisoners.

It is not a salaried office, and even fees will be very rare indeed. My other duties press me to decline, and I shall surrender as soon as any other person will accept."

About the middle of April, Joseph was taken with typhoid fever, followed a little later by others of the household, until their home became a veritable hospital for a time. In another letter to the writer on June 1st, he says: "I am just convalescent, able to be about the room, but physically the weakest I have ever been. Seven weeks ago Joseph was taken with typhoid fever. He was in bed 40 days. Only a few days after he was taken, one of our school girls from Quintero was also taken, I followed two or three days later, then a sister of the other boarder, then Gulielma who had resolutely refused to go to bed, and was caring for us, was so prostrated as to be placed in a more painful and critical situation than any of us. She is still very sick, but hopeful of recovery. One of our young lady teachers has light symptoms, but as yet not entirely confined to bed. Thus for seven weeks we have had six cases in our house.

"Two young lady teachers and Petra our Indian girl, have been our caretakers during all these weeks of suffering and danger; they have prepared our food and administered our medicines, have done their task nobly, affectionately, solicitously.

"No one else save a Baptist minister from Colorado, formerly from Georgia, who has watched with us two nights each week. Dr. M. C. Cameron has been spending nearly half his time by our bedside during the worst of our illness. So we have been wonderfully cared for.

"We are all about the room except Gulielma, but but very weak physically, almost a group of living skeletons, just escaped, to use the words of Job, with the skin of our teeth; but having received many mercies and spiritual blessings during these severe afflictions and trials of faith."

On June 12th, he wrote to remind his father that it was his 87th birthday, and says: "It has been to us a pleasant day. Joseph was up about the house yesterday and again to day, and Gulielma able to sit up in a rocking chair a little while this evening. This after so long a time of sickness has been quite pleasant to all of us." And adds, "I can say very little about the religious phases of our work. We have had an unusual great sale and distribution of Bibles, testaments and tracts." A few days later in writing to his sister he says: "There have been quite a number of severe discouragements in our work within the past few months, while on the other hand there have been two bequests of \$1,000 each. So altogether we seem forced for a while longer to remain in the field."

The public authorities seemed to appreciate him in the various duties of citizenship and especially in educational matters.

In writing to his father on the first of July he

says: "I am a member of the board of examiners of the public schools and the examinations begin to-day. I hope, however, that they will only require me to be present on the days when geography, astronomy, philosophy, and other such branches are examined, as I am chairman of the examiners on these branches, and can hardly be excused."

In the autumn, at the yearly meeting at Richmond, Indiana, their need of a printing office was discussed, and it was decided to use the mission rooms for that purpose, and build a residence adjoining for their home, and the Friends were asked for \$1,000 for this building. Morris White, of Cincinnati, and Benjamin Johnson, of Richmond, offered \$500 each for that purpose.

Thus Samuel had liberty at once to begin the gathering of material for the structure.

In writing to his cousin, under date of March 30, 1892, in regard to the building, he says: "We have, therefore, been very busy indeed. It is a two-story building with a broad balcony, is well ventilated and supplied with a fire-place on first floor and stove fixtures on second floor. We hope to have it ready to occupy about the end of April. It is just across the street from where we now live. I have directed all the carpenters' work myself, marking every cut made on beams or planks in the whole structure. I have at the same time directed operations in the printing office, where Joseph, with a keen eye and acute perception of all the matters pertaining to printing, has relieved me

of many tiresome duties. I have done very little translating, however, and in this line have very much before me.

At Gomez Farias we are to build a Missionary Rest, a two-story building of pure tropical cedar, well-lighted and ventilated. There all our laborers will be allowed to rest and recruit in that balmy air and beautiful scenery. A woman from near Cincinnati gave a bequest of \$1,000 for this purpose, and we have another bequest of \$1,000, which we hope to receive this summer.

"'Even before I asked, He answered me.' Here are \$3,000 within one year, and all outside of the regular missionary collections and appropriations. The Lord hath blessed us exceedingly, abundantly above all we could ask or think in temporal and in spiritual matters. There are evident signs of steady progress, and whitening fields are opening everywhere,—even Cuba and Venezuela open their doors to our publications."

Devoted as he was to the mission work, and counting that the calling and purpose of his life; yet, his versatile mind was ever alive to the delights and enjoyments of nature in the cultivation and use of the wondrous variety of vegetable products, both indigenous and adapted to that tropical clime.

In the letter just quoted, he spoke of lemon trees from Guatemala, guacos from the West Indies, of South Sea oranges, and says: "Of grains, I am introducing Kaffir corn, Egyptian dhoura, Australian millet, and feosinte, the giant Central American grass." Equally active were the higher

attributes of beauty, sublimity and adoration, as shown in his observation of the heavens during his nightly vigils, as seen in his letter to the writer of June 9th; where, after speaking of the difference in climate, he says: "We bought ripe pears yesterday from Tula, 7,000 feet above the sea. Your days are very much longer than ours at this season. The sun is nearing our zenith. The Southern Cross reclines at dusk on our southern horizon and soon disappears, but that glistening gem, Alpha Centauri, the nearest fixed star, almost as bright as Sirius, and Beta, scarcely less refulgent, adorn the southern sky until past bed-time."

In the same, he adds: "We are so contented in our new house that we may not take a rest in the country this summer. Most of next month I shall have to be in the city, owing to my appointment on the board of examiners of public schools. I do not feel at liberty to decline a position which familiarizes the pupils of the schools with a Protestant and missionary. Our health has rarely been so good as now. Our meetings are larger than last year and an awakening ministry feeds the flock."

In September he wrote to his brother William: "I have done more farming the past year than ever before since I came to Mexico. Our yard extends through from 10th to 11th streets, giving 320 feet. I planted dhoura or Egyptian corn as the principal grain and never saw such a yield. In extreme cases one grain produced 7,000 in six months from the same roots."

Again, on January 22, 1893, he wrote his cousin,



saying: "Yesterday I received possession of a country residence, purchased with my own money. We expect to spend seventh day there mostly every week as a relaxation from the constant mental strain of editorial labor and the confined and deteriorated air of city life. It lies inside the city limit, but outside the city proper, on the great road to Tula, and is near the north bank of the San Marcos river. I purchased at less than half the cost, and I might say, at less than half its value. It has a house 48x20 feet, of adobe, on a stone base a yard high above the ground with porches full length, front and rear. The fields, about 75x300 feet, are enclosed by high stone walls. I bought it in good condition for \$200. I rarely see any of my own money, result of my earnings ere coming to Mexico, and am well satisfied with its investment here."

"The mission work is more active and encouraging than it was a few months past. I made an extensive tour since Christmas, and hope to spend most of next month among the mountain villages south of the city."

He would have enjoyed a trip to the Columbian Exposition in 1893 and especially the Peace Congress in the autumn, but expense and the pressure of home work forbade it. In another letter to the writer on July 2nd, he says, "We are expecting some missionaries next fall. W. Irving Kelsey and wife who are to be married on July 12th and come in the fall. Once they become familiar with the work it is quite possible that I may be able to be absent, from this field a longer time than hereto-

fore. At present I can hardly be absent over three weeks at a time, for the last week of each month our paper leaves the press and the editor has to be present.

"I am just back from Matamoros, having been absent a little over three weeks and quite unwell for a week after my return.

"Over 600 miles on horseback was a fatiguing ride, and the return journey was through continuous rains, muddy roads, flooded streams and constant exposure. I was five days going—nine days returning. Juanita is still there but is to go north in the fall to marry Prof. R. S. Garwood who is teaching in a High School at Marshall, Mich. And she has no prospect of returning to Mexico.

"It is now vacation of our own and the public schools,—but the examination of the latter will take a large share of my time during July, as I am on the Board of Examiners in both public and normal schools in Geograpy and Geometry as well as of English Classes."

Thus the month and the year flew by, with always an abundance of office work and now it seems he had forced upon him the opportunity at least for considerable gratuitous public work.

Added to all this he had the burden of St. Paul, the care of all the churches.



## CHAPTER XXII.

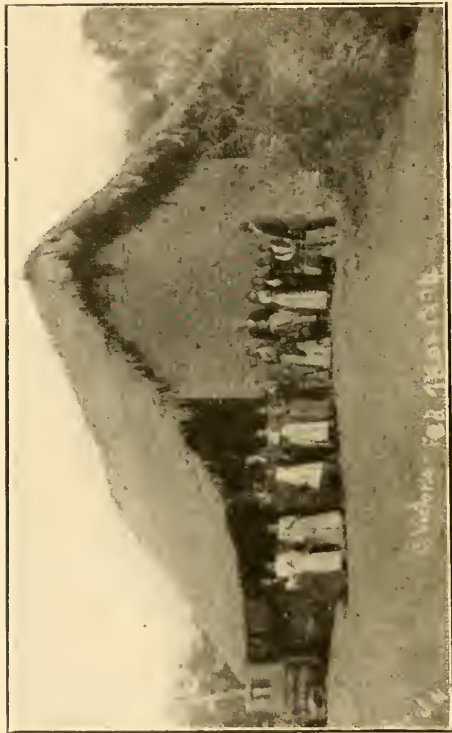
## THE SECOND VISIT OF ISAAC SHARP.

"LIFE,—A golden opportunity for service but when alloyed with base metal a worthless counterfeit of the genuine coin."

Soon after the advent of 1894 the old English Friend, Isaac Sharp, who visited him some ten years before now on his second tour around the world arrived at Victoria and a second time accepted their hospitality and Samuel's company and services in visiting the various stations of the Friends Mexican Mission.

In a letter to the writer, under date of February 24th, 1904, he wrote: "I accompanied Isaac Sharp for three weeks including the visit to Matehuala, where we saw Margaretta Marriage and her Mexican husband, who has a very good command of the English language but hardly enough to interpret well enough for Isaac Sharp, who is accustomed to speak through able interpreters. His sentences often include 20 to 25 words and it requires memory enough without mental wear in translating to reorganize his sentences. In several meetings I had to interpret to him the discourses of others and write down the prayers for him to take with him as mementoes. We have some very eloquent speakers among our native workers. It is to me quite difficult to translate from Spanish to English, all





SILVER WEDDING GROUP. (Country residence.)

my work for 23 years having been in the opposite direction.

"We celebrated our silver wedding on the 15th, at our country house (Bethesda) with a picnic and dinner. At the request of Isaac Sharp two memorial trees were planted, one a dwarf Japanese orange and the other a Brazilian Cherry tree. We also planted four Surinam Cherry tree, the same day.

"These trees belong to the Clove family (genus "Eugenio") like the Rose Apple of Hindostan and are beautiful tropical evergreens.

"Without being a vegetarian, my preference has all along been human flesh v. s. patchwork. What I mean is that human flesh from vegetable food is preferable to rebuilding from animal food, or working over animal flesh into human flesh. I was always passionately fond of fruits, and one of my joys here is that we are in a fruit region."

"Of the banana I have imported two varieties and W. I. Kelsey two others and I have five native or cultivated varieties. Fried bananas are my pet food in the hot region.—

"Amid the isolation of Foreign Mission life, we have many blessings and seasons of religious rejoicing at the evident presence and help of the Lord."

Near the close of 1894 he began an intended visitation of the mission field which he graphically described in a letter to the writer dated Victoria, March 13th, 1895. "I have since December 20th traveled on horse back fully 1000 miles,—holding

meetings from the Rio Grande to the south line of Tamaulipas. I have seen more evident religious interest than on any preceding journey. At Matamoras and vicinity we held (S. G. Gonzalez and myself) 14 public meetings in 10 days time, with encouraging results. Of course I am pretty fully tired out by the recent ride of 600 miles to Matamoras and return, from which we arrived at 10 A. M. yesterday. The horses were perhaps more so than ourselves. Thou wilt have heard ere this of the dire calamity caused by the blizzard of February 10th to 16th, dying out in this section. The thermometer stood for several days at 20 degrees above zero,—killing many varieties of tropical fruit trees to the surface of the earth,—our beautiful grove of Custard Apple trees is completely blotted out.

“We were on our journey being caught by the snow storm the second night from home. The sight of the Sierras of San Carlos and Cruillas covered in banks of snow reminded one of New York. Snow fell as far south as Tampico, and frost killed the coffee trees much farther south. At San Fernando over a foot of snow fell on the level and banks five feet deep were formed.

“The amount of cattle, horses, sheep and goats frozen to death was appalling. At one ranch where we stopped they had lost 1600 head of sheep and goats during the snow. After four years of drought the covering of the ground with snow for two days was sufficient to kill sheep and goats and do very much damage to larger stock.

"The fall of snow was unparalleled in history or tradition and the cold fully equalled the memorable freeze of 1857. We passed during the 15th of February the table land of Solis and from there could see snow far beyond the Tropic of Cancer. There will probably be no fruit this year of any kind except grapes. Our Custard apples had grown up since the sleet storm of 1886 and last year had fruit on them for five months in succession.

"I have however not suffered so heavily as I had anticipated. Orange and lemon trees well require a year to replace what they have lost, banana and pineapples will be 18 months in reaching fruit time again.

"At Gomez Farias the coffee crop this year will be lost, but the trees will recover before next winter. I am to be at Toluca near Mexico City the 3d, 4th and 5th of April, it is expected that 100 missionaries will be present and Moody and Sankey are to be among the prominent workers."

While resting after his long journeys he improved the time in replying to letters received from his friends at the north.

He wrote to his sister Lucinda, March 16th: "Thy letter of the 3d inst. came during my absence at Matamoros on that day I taught a class of young ladies in Sabbath school at 9 a. m., preached in English at 11 a. m. to missionaries, was at meeting at 4 p. m. at our meeting house and preached at the Presbyterian meeting house at Brownsville at 7:30 p. m. Santiago G. Gonzalez preached at the same hour in the Presbyterian church at

Matamoras. During our return on my birthday I rode 66 English miles on horseback.

"There is much small pox here now. We have rented our country house to the city for a small-pox hospital with a view to saving the city from its severest ravages."

In writing to his brother on the 22nd, he repeats much of his recent experience just narrated and also says "I bought a marine telescope at Matamoras, and since my return, Joseph has been very busy studying the moons of Jupiter, all four with their daily changes of position being clearly distinguishable, making every night a new scene. The rings of Saturn and one or two moons are visible, but as it rises here at 9:40 p. m. we have not been able to study it enough to eliminate all fixed stars from the moons; but as Titan, its fourth moon is much larger than Mars, and its farthest 2,000,000 miles from the planet we hope to have some interest in studying their movements."

We shall very naturally conclude that he was a close partner with Joseph in this study as well as an interesting teacher to the young student.

With a clearness of vision that looked through nature up to Nature's God, he found something on the earth below by day, and in the heavens above by night to interest and instruct himself and those around him, for his active mind and trained eye were never idle during his waking moments.







BROS. TOWNSEND, MOODY AND PURDIE,  
VOLCANO OF NEVADO IN BACKGROUND.

## CHAPTER XXIII.

## THE CONFERENCE AT TOLUCA.

"I know not where His islands lift  
Their fronded palms in air  
I only know I cannot drift  
Beyond His love and care."      WHITTIER.

The very interesting letter to the writer quoted from so largely in the last chapter was duly received and promptly replied to with the expectation of drawing from him on his return some account of his very interesting trip southward which was anticipated in that letter. In this the writer was not disappointed as will be seen by the following under date of April 17th, 1895.

Dear Cousin:—

Thy very interesting letter was at hand on my arrival from the Conference at Toluca. We had a most wonderful time, not only from the presence of Moody and Sankey but more especially from the manifest presence of the Holy Spirit. There were gathered 129 missionaries, representing twelve denominations, all "with one accord in one place" and the acknowledgement from above was the full measure of all that the most sanguine had anticipated.

The scenery about Toluca is very beautiful, especially the snow clad Volcano of Nevado, over 16,000 feet high, from the summit of which both the Pacific Ocean and the Gulf of Mexico can be seen.

Jersey cattle are abundant and in clover; pansies are blooming in a profusion, I had never before seen in any part of the Continent.

Numerous vilages were scattered here and there amid the mountain valleys. I took quite an active part in both the English and Spanish exercises of the Conference—in the latter I was one of the group of participants on the stage at the Theatre one of the two nights we occupied that building, no other one being able to hold the people. The governor sent us all kinds of congratulations every day and a beautiful keepsake as a memento of his interest in our work.

From Toluca I decided to accompany Moody and Sankey to Mexico City, thus giving Joseph who was with me, an opportunity to see the Valley of Mexico, the city and surroundings especially.

The scenery between Toluca and Mexico is grand. As we passed the Great Divide between the Pacific and Atlantic slopes, Sankey led about thirty missionaries in singing a long meter doxology. Soon after we caught sight of the snow peak of Istaccihuatl, and later as we neared Mexico hard to our right Popocatepetl shone forth in beauty, with a 4000 feet cap of snow. Its total height 17,000 feet above the sea.

Meetings were held in English twice each day by Moody and Sankey at the Methodist Episcopal church, and in Spanish by Father Marchand, a converted French Priest from New Mexico at the Presbyterian church near the same part of the city.

We visited the Cathedral, the fourth largest building in the world; the hill of Tepeyac where the virgin Mary, of Quadaupe, appeared to the Indian Juan Diego; the National Museum full of antiquities; the Stone of Sacrifice with its bloody reminiscences; the famous Azetes Calendar made by order of Ahuizotl in 1471, the most remarkable thing of the kind in all the world. How this stone weighing 48,200 pounds could have been transported across the the marshes and lakes of the valley is a problem never to be solved. We also visited the Art Gallery with its paintings and sculptures and chapultepec with its palace and its giant cyprus trees festoned with mosses.

Joseph suddenly became very anxious about his mother, in which I participated and we hastily left for home and learned that the day we left they had tried to devise some plan to reach us by a telegram, the illness of my wife having become alarming,

We made the distance from Mexico to Victoria, about 1200 miles in just 48 hours, finding Gulielma a little better."

## CHAPTER XXIV.

## THE NORTHLAND.

“Home, sweet home,  
Be it ever so humble,  
There is no place like home.”

W. I. Kelsey had been with them long enough to become familiar with the work and the needs of the mission station and being a good scholar and translator, he was also competent to take charge of the publishing business and thus Samuel felt at liberty to plan for an extended journey north and had at times as yet indefinite and uncertain theories in regard to his future. He had in the years past occasionally expressed a desire to extend the work of the mission southward including perhaps the Central American Republics, and the trend of events soon led to the fulfilling of those day dreams.

In the latter part of May 1895 he came with his family to North Carolina and passed a very interesting time among the familiar scenes of his school days, meeting many of his former pupils, and other dear friends, while not a few were missed from the places they once filled in the home circles where he was then a welcome guest.

Leaving Gulielma and Joseph among her people, he went north visiting the meetings in the interest of the mission work, and going to the old home he once more greeted his brothers and sisters (the

parents now both gone) one of those blessed privileges, which when once experienced are long remembered.

Coming to Smyrna to see his Aunt Marian then eighty-one years old (now still active in her ninety-fifth year,) and his numerous cousins; and spending a few days with the writer. And now at the age of fifty-two the mirthful bouyancy of his spirits, had the freshness and animation of youth and in mental vigor and clearness he was at his zenith.

It was a pleasure to note the wondrous change, the marvelous development of the individual from the shy, akward, bashful, backwoods boy, who served at times as a butt for ridicule by the vulgar, to the affable cultured gentleman, the peer of the foremost in the land; ready to meet with courtesy and freedom any and all who came in his way.

Going back to his old home, for a few days, and bidding farewell to his numerous cousins of Howard descent on Nov. 2, 1895 he gave the last lingering look behind at the old homestead and started for the west, visiting the Friends at Richmond and other points in the interest of the mission work, and finally surrendering the position which he had held so long with faithful, loving loyalty, to W. Irving Kelsey now in the field and conducting the work.

This lifted from his shoulders a burden which they had borne triumphantly not only to Victoria but to victory, over Roman opposition and the



prejudice of ignorance, until the publications of the mission were a necessity in the schools of many lands.

It can hardly be supposed that he retired from the Mexican mission field without feelings of regret and sadness. For to it he had given the best years of his manhood, had surrendered the associations of friends and kindred, which made dear the memory of his early home, had been exposed to war, to tornados, to scourges of yellow fever and small-pox, and through it all had never faltered, never neglected for a day the post of duty; and still greater courage was called forth at times to meet the opposition and persecution of the ignorant and prejudiced enemies of the work.

The advent of the year 1896 found him spending his vacation with his friends in North Carolina and following up his former leadings toward the needs of Central America and knowing of the Central American Mission now started in that field he opened communication with its leaders.

An undenominational work supported by voluntary contributions, and carried forward by unsalaried volunteers in the field only the most consecrated and devoted of workers sought or accepted the service of self-sacrifice which this mission held out to those who came to its open doors.

On Jan. 23 he addressed the writer as follows: "I have been so very uncertain as to my future movements that I have not written to thee since I last was at thy house in October, I suppose that a full description of my leadings toward work in San

Salvador will soon appear in the *American Friend*; hence I shall not detail it here. On the 11th inst I was appointed missionary by the Central American Mission (Evangelical Undenominational) for Salvador and Honduras. They had been praying for some one for those countries and consider me as an answer to their prayers. Whilst I might have preferred to go out under Friends, quite a number of very dear Friends have approved my action, which seemed to be the only alternative whereby I could go to those countries, and I trust he who leadeth his own sheep *will go before us*.

As he learned of the situation and its needs and decided to cast his lot with them, he was drawn out in spirit with its promoters to pray for financial aid necessary to defray the expense of the journey there and to meet their future needs.

The treasurer of the society was Hon. D. H. Scott, of Paris, Tex., and it was here that the C. A. Bulletin was issued quarterly.

In the number for April 15th, we find this communication from Samuel:

"Post Oak, N. C., March 2, 1896.

I am happy to announce to you that the Lord has answered our definite prayers for means to go to Salvador. I am just in receipt of a letter from Ettington, near Stratford upon the Avon, England, enclosing 50 pounds toward our journey, completing expenses. We must thank God and ask him to give us in Central America an active church, an evangelical ministry and a sanctified press, and means to carry this work forward to His honor. I

believe God has greater plans for Central America than we have dared to ask Him to grant us. How He has already opened the windows of heaven and poured us out a blessing to overflowing.

This donation it seems opened the way for him to start to the field about the middle of March, he bade adieu to Gulielma and Joseph and his numerous friends in North Carolina, he went by way of Cincinnati and St. Louis and across Arkansas on the St. Louis and Iron Mountain R. R. to Texarkana.

Not every missionary would be willing to take a second class ticket to help the funds of the Association; but he wrote his wife "I found many kind friends on the cars; many were immigrants and had families and one family from Tennessee showed us special kindness. I found the second class passage gave me about as good company as I ever had on the cars and not much smoking. A part of the way we had reclining parlor car chairs, as there was not room enough in the second class car."

He arrived at Paris, Texas, on the 20th and was met at the station by Rev. Luther Rees and wife, who brought him to Judge Scott's house, where they had a pleasant gathering of people and a service of song and prayer. He stayed with them over the Sabbath preaching in the A. M. at the Congregational church to a large and attentive audience, in the P. M. he preached in the jail to over 200 prisoners, Luther Rees and wife and daughter were with him and sang and the service

was well received by them in their confinement, and lecturing on Mexico in the evening at the C. E. meeting.

Writing to his son from Dallas on the 26th, he said: "I arrived here yesterday and was very hospitably received by Earnest M. Powell, and L. H. Jamison of the mission in Costa Rica and Rev Wm. Reed of the Congregational church of Dallas. "I listened last evening to a lecture by L. H. Hastings of Boston. He is a very earnest worker and I had read many of his tracts. I have never seen a group of such earnest persons with firm faith in God as those among whom the C. A. M. was organized; Bro. Scofield now at Northfield, Mass., built up the Congregational church here, one man says he has seen it grow from 7 to 700 members within his acquaintance."

Writing to his wife on the above date he spoke of a sore on his hand which was injured by their hearty handshakes and adds, "after leaving here I shall hardly find such earnest grasps and can stand hugging in Mexico without injury to my hand."

Passing on by way of Houston and San Antonio he arrived at Victoria about April 2nd.

On the 12th he wrote his son from C. Victoria. "Another Sabbath has come, the last one I spend among the dear Mexican brethren. I have been very busy packing things. I feel as though my journey really begins when I leave here, for I traverse sections I have never before seen. Thus far the Lord has given me repeated evidences that I

am in my right place and I trust that I shall as I go forward from here have even clearer evidences of divine approval." He wished to take a steamer from Tampico for Coatzacoalcos direct. So he waited expecting from day to day a telegram announcing the arrival of a steamer at Tampico and on the 30th he wrote.

"Dear wife:—It seems strange indeed that I should write to you again from here. The steamer "Spanish Prince" is now 12 days behind time and thus I am thrown a full month behind in getting to San Salvador. I shall have to stay until the steamer of June 2nd passes for Acajutla. It will however give me ample time to study the conditions of the native race of the isthmus of Tehuantepec. Three languages are spoken there and very many villages have no Spanish residents. The long wait here has been irksome, though as Kelsey was sick and the other workers absent and the Presbyterians at their presbytery at Jimenez I have had charge of nearly all the meetings at both missions."

"May 1st, the expected telegram came yesterday and I leave on the afternoon train today. Last night we had a farewell meeting and a full house though only on short notice. Kelsey spoke awhile and I preached a farewell sermon from Acts 20-24."

## CHAPTER XXV.

## THE JOURNEY SOUTHWARD.

Sail on, sail on through storm and calm  
Unto the land where grows the palm,  
With him who brings like Noah's dove  
The olive branch of peace and love.

Thus after unexpected delay he bade his last farewell to the beloved brethren in Mexico for whose advancement he had given twenty-five of the best years of his life. Given them willingly, gladly for the love he bore to the people and the truth, and not to the people of Mexico alone, but in nearly all the Spanish speaking countries of America his work, through the productions of his press was known as a strong factor in the advancement of Christian civilization.

Arriving in Tampico at midnight, he was met at the station by Bro. Pressly, who took him to his home and entertained him during his stay.

Saturday he went on board the Norwegian S. S. "Spero" and engaged passage to Coatzacoalcos; the captain received him kindly and said he might at once send his trunk and heavy baggage on board, which he did, though they would not start until Monday. On the Sabbath he preached in English at 11 a. m. and again in the evening in Spanish.

In a letter to the "American Friend" he said, "Having been privileged to preach the first Protestant sermon in this city twenty years ago, this was



a pleasant parting remembrance to the state of Tamaulpas; the agreeable sphere of service the Master allotted to me for a quarter of a century. Brother Trujillo, the native pastor, was present on that occasion, and feelingly alluded to our joint opening of the work in his closing prayer, the last public one I am to listen to in Mexico."

Monday morning, May 4th, he hurried on board with his hand baggage and they left the port. Arriving at Vera Cruz the next day at noon, and it being a national holiday there was no loading or unloading, so they had to lie over until the 6th, and crossed the bar at Coatzacoalcos about 8 a. m. of the 7th. On anchoring in the river they saw a gigantic Octopus or Devil-fish, the first he had seen alive.

Coatzacoalcos is a small town which grew up with the opening of the Tehuantepec R. R. The town is on a sand hill like Bagdad (near Matamoros where Samuel had frequently taken his family for an outing) and about the same size, but mostly gambler-roofed houses of two stories amid beautiful groves of cocoanut trees.

He staid one night in the place and taking the railway arrived at Tehuantepec in the evening of the 8th, writing from there to his son the 9th, he thus describes the route across the isthmus: "From Coatzacoalcos we passed over a low swampy region, then it began to be hills, trees and vegetation, like Gomez Farias, then it became open like plains of Escandon, and finally mountainous, with deep cuts and one tunnel, the mountain rather



steeper than at Victoria and nearly as high as the first range, or more like San Carlos." The isthmus is but 146 miles wide, yet the route across is so crooked and devious that the railway is 225 miles long; Salina Cruz, the seaport on the Pacific ocean, is 15 miles distant, Tehuantepec lies on the west side of a steep hill and has the river west of it.

"The city is about the size of Victoria but the surface is more uneven. I am on high ground near the plaza and have rented a room at \$2.00 per week with very good ventilation, which in such a warm climate is of very great importance. This is the ancient city of the Zepoticas, a branch of the old Aztec empire, they are physically a very superior race, equal to any of ancient Greece or Egypt, but like those races morally degraded."

"Never did I so want the camera as here. While I feel very much disappointed in being detained here, I shall for once spend a short time in the midst of one of the most unchanged cities of the native race of Mexico." On the 10th, he added: "My first Sabbath day at Tehuantepec. The early morning was very warm indeed, as much if not more so than any day at Victoria. The mountains are mostly bare rock and the air is thereby super-heated, but at 10 a. m. a fresher breeze has now and then come from the north. There was much lightning on the mountains last night—probably it rained on some of the peaks, which are high and sharp. The mountains lie almost wholly to the west and northwest, though there are hills to the east—but all dry, hot and rocky at this season

of the year, the most unpleasant on these regions when the rain comes it cools off the atmosphere and moistens the rocks. They have been shooting off rockets quite frequently, I think it must be praying to the virgin for rain.

"4 P. M. I have been writing, reading and sleeping. It seems some like imprisonment to be detained so long where there is very little or nothing that I can do for the Master,—both from not having books and tracts and because so few read Spanish and of course I have nothing in the Zapotec language.

Whilst I would love to be instrumental in raising this people to a higher and a purer life, to turn them from their idols to serve the living God, I trust we shall find a needy and perhaps more pleasant sphere of labor in Salvador. There is a man with his wife, child and mother-in-law detained here like myself waiting for the steamer. They are to go to Gautemala."

"Having a very satisfactory room in the home of a family of ardent Catholics, he did not think it wise to give them very much of his history or his position as a protestant minister, for fear they might wish him to leave. He showed some bible pictures to the children of the family, and their appreciation of them indicated quite a knowledge of the scriptures.

They were free in conversation with him and treated him very kindly; and writing of the family to his wife, he said: "They are all very religious and I got to know more about the home life of

Catholic than I ever could without being thus thrown in contact with them." The few English speaking people he met were fully occupied with business and were not sociable, so he had no visitors.

Having no fire in his room he did no cooking, but took his breakfast at some restaurant, or oftener at the market where the Zopoteca women sold every variety of food products which that section affords, though speaking their native tongue, they usually understood enough Spanish to enable them to trade readily with him. He would buy some tamales or bread and milk and an egg or two, sometimes a cocoanut or banana, taking some to his room for dinner he avoided going out in the heat of the midday, he usually bought tomatoes for sauce, cutting them up with sugar which he kept on hand. Thus it cost from 30 to 50 cents per day.

June 20th in writing to his wife he says: "I am still dating my letter at Tehuantepec, and am still in the enjoyment of perfect health. I have been giving some finishing touches to 'The Bible in Picture and Story,' since I wrote my last letters. It is now a month since my last letter from you was written, and I know not how many strange things may have happened in the rest of the world, for I have not had any papers to read. The time passes rather heavily with almost no visits at all, and very little to attend to. I hope that one week more will end this monotonous delay. While if we were all here I would think we could do a good work among the people. They are very

cleanly as compared to the Aztec race. There were two girls about 10 and 13 who seemed to be orphans from some other tribe, and nearly every morning the large one would sit down on the steps of a building near the market and pick off and eat the lice from the head of her sister. They had lived on what was given them by the market women. Some two weeks passed when some women who sell fruits, set them to work carrying fruit from the orchards to the market, and now they are washed up clean every day, and hair combed out so that they look very different to what they did.

June 21st, 12 M. I have been busy writing to people and now noon is at hand and I must get dinner ready. If we were settled here we could have nice dinners. I have no way to have a fire so do not attempt cooking. If I could boil eggs I would do so, but having learned to eat them raw I suppose they are better for me in that way. There are lots of nice fish in the market but only small ones are sold fried. The tamales here are very good, the white ones I never saw better in my life.

Champurrado here is made by beating three cents worth of chocolate in a bowl of *atole blanco*, but the woman who makes it is not always at the market at night, and I always take milk in the morning. Cakes of chocolate pass here as money and the women keep to their ancient prices but many are getting to learn how to count by cents. I had no thought that I should live this way forty-three days when I began, and still I had rather do so than pay one dollar per day at a hotel. I

shall have a chance to make up a little on the steamer quite likely. Now may God bless and keep you until he permits us to meet again, and work for the advancement of his cause."

## CHAPTER XXVI.

## THE ZAPOTECAS.

Hail—fair women and brave men who struggling on  
Through the dark shadows of the tyrants sway,  
Await the coming of "The Morning Star"  
Which heralds in, a brighter, better day.

History in general is but the annals of the conditions and doings of mankind. An earnest and enthusiastic student of history, Samuel had become familiar with the culture and development of Greece and Rome which has made them models for the world in scholarship and in art; and had studied the records of the prehistoric races of this country and following the conquests of Cortez and Pizarro as they planted the Spanish people among the native races of Mexico and of the most of the continent to the southward; he took much delight in meeting and learning by personal contact the present conditions of this remnant of the Zapotecas a branch of the ancient Aztec race who roamed over the mountains and cultivated in a rude way the plains of Mexico before the Spanish conquest. They seemed to have been superior to the Aztecs in the past and he found them so now as he had mingled with them on the street and in the market. As he bought his food every day in the market and ate some of his meals there, he had ample opportunities for observation of their ways and habits; that he improved these opportunities is evident by



the voluminous comments he made upon this people in his letters to his friends in the north. During his stay here which was lengthened out to nearly two months he wrote every few days to his wife and son in North Carolina, making many interesting descriptive notes of the people, from which we shall draw some extracts soon. On May 18th he addressed a lengthy letter to the writer of this volume, which is so fine a description of the customs and peculiarities of this people that the reader will find it interesting throughout and so it is inserted nearly entire.

"Dear Cousin:—I do not know whether thou wilt have heard ere now of my detention on this isthmus, so that I shall have fully three weeks in this ancient capital of the Zopoteca nation. This nation for a long time resisted the forces of Montezuma II, their fortified hill being one of the strongest fortresses ever raised by an American race. It is visible from the river bank though nearly 12 miles away. It has quite recently been visited by a scientific traveller and a road cut to its summit though very difficult of ascent. This traveller says that the Zopoteca women equal in physical perfection the best models of Japan and Egypt. Their peculiar dress and customs gives however an opportunity for unlimited development and also for considerable freedom of observation. They certainly have the most perfect physical development I have ever seen in any Mexican race, being far superior in this respect to the Aztec race, from whom they differ widely in language. The men



only wear shirt and drawers of sheeting and the boys to about thirteen only a shirt often very much abbreviated in front, but protecting the chest from exposure. The men and boys are water carriers which is unusual for an Indian race. They carry the large stone jars on their shoulder and the half of a gourd shell they use to dip with from the river they use as a cap going and returning. Some of them have substituted a tin cup of some form as the half gourd shell and which they also uniformly use as a cap.

"The women wear only three articles of clothing, shoes and sandals being tabooed by both sexes. The women wear a short jacket of high colored calico—sleeveless and very low necked and loose at the bottom but reaching only to the waist. They put this on by raising the arms almost perpendicular, and once in position it can go no lower. The wind often raise it to the armpits exposing the whole bust and always when walking an undulating movement is given to the front by the breasts which are very prominent even in young maidens. The arm holes and bottom are ornamented by narrow strips of yellow, blue and yellow making it look quite gay. Their plump arms are always bare. The jacket reminds me of the pictures of the Nautch dancing girls of Hindostan except that it is loose at the bottom, below this they wear a wrap made usually of bright red cloth with perpendicular stripes of blue and white about one-fourth of an inch wide and three inches apart. This is lapped in front, sometimes only four inches but

usually in grown women from thigh to thigh, but closely adhering to the form. In the girl the lapis usually in line with the centre of the right hip in front so that in walking the right leg steps out of the wrap until the left foot is brought forward. This often happens in grown servant girls when chasing each other playfully on the streets, even in cases where the intermixture of races has very nearly whitened the bronze skin. I think however that the pure race has usually a fuller development, though nearer the Egyptian type than any other. The mixed race is physically no improvement on either for the pure Spanish race descended from the Romans have the finest forms which have furnished models for Phidias, Cleomenes, Appollodoro, Canova and other sculptors who have presented to us such works as the Venuse's of Medici, Callipigae, Cnidus, Milo and Victrix, but it is a different style of beauty perhaps more refined but not more striking than the Egyptian. The Zapoteca women spend nearly their money and attention on their huipil or head dress which has not changed in style for over 200 years. It is the most wonderful combination of frills, flounces, tucks, lace and embroidery that I ever saw and if one were ever to reach Paris I think it would *take* and become the head dress of Europe for a season. They have to be seen to be admired for description is well nigh impossible. It is about 5 feet long by 30 inches wide with an oval hole in the center around which is a wide frill horizontal to the rest. When the head is placed in this it looks like a lace bonnet

with a lace cap fore and aft, but usually for going to church or holyday the head is placed in front and the entire covering falls over the back reaching below the knee. The outer section is always a frill or flounce of curtain like material, the section from that to the head hole is often of a rich purple brown color and adorned with flowers in rich colors with foliage, etc., worked on by hand in raised figures. I might add that natural flowers form one of the noted passions of this race. They seem to be a joyous, careless people much like grown up children and not borrowing trouble. In this as I heard L. H. Hastings, of Boston, say in his lecture at Dallas, 'I would never borrow trouble if I had any.' They are fond of bathing, frolicking in never the water, etc.

"In regard to morals and religion whilst some of them adopt Romanism and go to the big church where they repeat in concert prayers to the Virgin Mary, listen to the Latin prayers and all kneeling very devoutly on the brick floor with their huipil in holiday position, yet there is no effort to preach the Gospel of Christ to them even at the Big Church. They have a great many chapels of their own where they have their own festivities, or Mass as they call it. I have attended two of these. One was where there are three crosses on the summit of a rocky hill which rises like on isolated pyramid on the bank of the river. There was a brass band, a display of banners, and the people sitting about eating fruit, drinking pulque so that I saw boys in their teens so drunk they came near falling off the

rocks and being dashed to pieces. I saw no other service there at all. The other was at a chapel only a few squares from my room and I suppose was a festivity of St. Isidore—the farmer. Front of the chapel was an arbor covered with reeds closely matted together, and also protected on the west side in the same way. The posts sustaining this arbor each had a banana plant branch and all tied to it as a decoration. The interior of the chapel being decorated with green branches and with banners of red, white and green. Several tallow candles about a yard long, two inches thick at the lower end were placed in front of a bronze image of Christ now blackened by age and obscured by strings of bottle green brass beads around the head and neck so that from the door it looked more like an image of a gorilla than of a man. There was a brass band playing, many other candles, perhaps fifty smaller and all adorned with artificial flowers but none of them lighted except a small one on the floor to burn incense or aromatic herbs. The festivity however, was not at the chapel, but at a house nearby where a reed arbor was constructed enclosed by reeds except at the south (the sun being now in our zenith) and there was a brass band playing and a native dance going on with much feasting and drinking of polque, until the men became so drunk that they could not keep time with the music and simply jumped up and down before their partners making horrid grimaces until oftentimes the maidens left the dance in disgust. I saw one man drop on his knees and con-

tinue dancing in that position, until it became a drunken row and the police had to interfere. Thus passed the feast of Isidore, patron of farmers, the river was in a flood and abundant rains seem coming on so that I suppose they thought this feast a marvelous success. There was no priest and no prayer at this festivity as at that of the Holy Cross.

This is a city of 10,000 people with 10,000 more in its jurisdiction. The Zapoteca language is the one almost universally spoken, though the marketing women understand enough Spanish to sell their goods. Contrary to the Spanish usage all the markets both buying and selling is done by women and they walk alone on the streets selling fruits, etc. The market building is a beautiful structure and to see 200 native women in their gay attire, squatted by their stock or seated by their *tapestles* (a table made of palm stems which can be rolled up) gesticulating earnestly as they chat loudly in their native tongue presents a group which would make me think myself in Ceylon or some Isle of the Indian Ocean if I did not know by my diary that I am at Tehuantepec. To be among such evident idolatry, in such a near approach to the savage state, unable to teach them a better way has been an unpleasant feature of my detention. It would require some months to open a mission here and would require patient perseverance, leaving results with God. I have been more ethnographic in my letter than usual because I am studying the condition and needs of this people at

he request of Bro. Dillon, the Arthington Explorer. It may be the only time in my life when thrown so closely in contact with a race in so primeval a condition, difficult to define between Egyptian and Polynesian characteristics.

"The 'Costa Rica' has gone past for Acapulco and will return about June 4th when I hope to go forward to Acajutla in Salvador. This line by Tehuantepec has not been regulated there being no regularity in the steamers on the Gulf side, and only one steamer touches each month on the western side. I trust you will continue to write to me directing your letters to San Salvador.

Love to all. Your cousin

S. A. Purdie."

In writing to his wife and Joseph he frequently made comments on these interesting people; often in much the same words he uses above, but perhaps some brief extracts may add variety and fullness to the description. In writing to his wife he said:

"I wish I could describe to you the head gear of the Zapotecas. Today being Sunday many wear them in a different way to which they do on work days; yesterday most had their heads near the front end, and today many have them in the middle, pulling the hole perpendicular for the face sets off the central collar like piece and makes a cap before and behind. I have seen pictures of them but even then I could form no idea of the reality. They have no buttons, hooks, eyes or pins in use, in holding on their clothing. The lower



wrap goes one and a fourth to one and three-fourths times round the body and is held in place by merely tucking it in at the top where it laps. There are a few people who dress in Spanish style, mostly the wealthy. The owners of my room are one of this class and seem to be very nice people. The man's name is Thomas<sup>†</sup>Gracia. I am on one of the main squares but it has no trees. I think you would like to live here, but I trust San Salvador will be a much more agreeable place as there will be more education and culture there. Here there is much that would<sup>‡</sup>hinder missionary work though they seem to be a very industrious people, and generally remarkably cheerful and kind. While there is no doubt much wickedness, yet there are some things which look favorable. The Zapoteca girls do not have sweethearts so young as the people do in Tamavlipas, and at fourteen seem to be very childlike and innocent and while drunkenness and imorality seems rife among men, yet childhood seems less perverted among this people than in Tamavlipas. Women of all ages and girls as well walk alone on the streets to any distance and even come in from the country or across the river from Santa Cruz alone. This could hardly be the case if vice were as prevalent as it might seem to be. It may be because there are so few Spanish people here. Whilst they bathe with little or no clothing on yet they never have any riotous or noisy times like those at our country house all being quiet and with no disturbance.

"While there is a more primitive condition in



youth, the religious festivities of the Zapotecas are very drunken and riotuous. As yesterday was St. John's day I saw one at a chapel west of the house where I live when they went around among the crowd with bottles of mezcál and glasses trying to get every one to drink and there were very few sober men. The women and young ladies tried to keep order among the men but without much success. The Zapoteca women are fond of ornaments of gold and not a few of them may be seen in the plaza making purchases with \$150 or \$200 of gold coins forming a necklace and hanging down as a pendant in front, some of the larger ones are \$40 gold pieces and all have holes in them to fasten them together."

Thus he describes this interesting race, with so much to remind us of the past, they still have traits that would readily respond to Christian teaching and education and culture.

We do not wonder that he almost longed to stay with them and labor for their elevation and advancement.

## CHAPTER XXVII.

## THE LONG DELAY.

“Patience makes light the wrongs,  
We may not right.”

In a previous chapter there is frequent reference to his continued detention on the isthmus owing to the delay of the steamship upon the Pacific by severe storms.

On his first arrival he wrote of the extremely hot dry weather they were experiencing; but in June they had an abundance of rain, which cooled the air making it much more comfortable; he speaks of this as their winter season it being the rainy one made it probably the coolest of the years.

On June 2d. he wrote to his son, “There are some 20 passengers here waiting, some are trying to buy mules and go on to Guatemala—their destination. If I did not have such heavy baggage I might try to go, but flooded streams would make land travel tedious. I left many things, but have 400 lbs. of baggage with me now, so there is no chance for me to do any thing but wait for the steamer.”

Again on the 7th. he wrote to his wife: “It has been one of the severest trials of my life to be detained so long here with no arrangements for active missionary service. Why the Lord has permitted it and to what extent I am responsible for following Pressly’s advice, the Lord alone can judge. My

delay will enable me to translate "The Bible in Picture and Story" and so far as missionary work is concerned it will be about all I can do."

Writing to Joseph the next day he said: "We have never been separated so far or under circumstances of so proving a character as at present I still feel like going forward trusting in the unslumbering shepherd of Israel, who keepeth his guard round about us. We have to trust each other to the Lord more fully and to dwell closely before Him in prayer, commending one another to His watchful oversight. Try to avoid all evil company and all evil habits. If not in school do full work on the farm and help your uncle George make something for you to live on while you are detained there."

On the 10th. he again wrote his wife; "I finished translating the Old Testament part of the Bible in Picture and Story to-day. Perhaps after all the best month's work of my life may be the one done here at Tehuantepec. It never has been possible for me to do this work when surrounded by so many attentions and visitors. Here I practically have no visitors. I have not been invited into a house in this town by either a native or a foreign resident. I suppose so many people attempting to cross here, spend all their money and beg to get enough to leave on, that people have decided not to open social relations with people in transit across this isthmus."

Writing to Joseph on the 13th of June he describes to him his first visit to the Pacific: "Yesterday—Friday, it was known that the Barraconta

was anchored off Selina Cruz, and that as she had 165 passengers a special train had been ordered to connect it with the steamer for Vera Cruz. After waiting at the station some hours I left Tehuantepec at 5 P. M., and the next day I had the novel experience of seeing the landing of passengers where there is no port.—The men of Selina Cruz were nearly all employed in bringing them on their shoulders from the boats (where they were obliged to stop) through the water to the beach, and the boys in bringing bird cages, carpet sacks and small packages on shore. Three large boats were employed, one making two trips so about forty were in each boat and full half a day employed in getting them and their trunks on shore.

"The sea water was at a good temperature and I could have bathed by clinging to a rope or to the section of the iron pier, but near the rocky bluff was a section where the water flowed sidewise from the regular wave and broke out on a nearly level plaza of small extent. From the hill to the rocky bluff, perhaps a mile is all the beach which is visible. I did not find a single shell worth picking up."

With the above he sent a few lines to his wife saying: "How I long to hear from you and also to see and talk with you. We have been farther separated than ever before and three long months have now passed away. I know not how you are physically, —but I know that you love and serve God faithfully. There are many thus returning home from Central America, all young people who went

out to work on railroads or on sugar plantations."

On June 28th, he wrote to his wife "I hope that this may be my last letter dated at Tehuantepec. When I look at my long delay here, without one day of ill health and how I have been able to sustain the trial, I can find much for which to thank my Heavenly Father, I have had to trust you both to His care and it is now almost a month since I had a letter from you and will be about two weeks longer ere I reach one in Salvador."

## CHAPTER XXVIII.

## THE NEW FIELD.

“Truth, forever on the Scaffold  
Wrong forever on the Throne  
Yet that scaffold sways the future  
And behind the dim unknown  
Standeth God within the shadow  
Keeping watch above his own.” —*Lowell.*

The long delay was ended on July 1st, when he left Selina Cruz on the steamer Barreconta bound toward Salvador. Had he reached Coatzacoalcos ten days earlier he could have left this port on May 2nd, and reached his field of work two months sooner, and yet the time spent on the isthmus was far from lost, his study of the people was of much interest to him aside from the work of translation which occupied most of his time. The voyage down the Pacific passed without noticable incident until the 9th, when off Champerico one of the passengers suffering with dysentery suddenly died. He was an Englishman, a carpenter bound for Acajutla. The body was sewed up in blankets, iron weights attached to it, and slid from the gangway into the sea.

The machinery of the vessel was stopped while the captain offered a brief prayer to “Our Heavenly Father” as they consigned the body to the deep. Just after the ceremony on deck Samuel was called to interpret the words of the captain to the Spanish passengers. He also mentioned to Joseph,

"Just a few minutes before we caught a shark about six feet long, a thresher shark, with eight rows of teeth."

So after eleven days on the Pacific he landed at Acajutla in Salvador on the 12th and proceeded to his destination at San Salvador.

The special record of his first days in Salvador is not at hand. But having secured a temporary stopping place, his first point of interest must have been the Post Office where there was awaiting him the letters his family and friends had been writing to him for nearly two months past; a comfort and satisfaction next to that of meeting them personally.

Then followed his initiation to the work among the people, a study of the situation, its opportunities and possibilities.

On the 28th he wrote to his son beginning by answering some question he had asked regarding surnames, giving him quite a sketch of their origin and derivation. He requests him while in New York to try and get acquainted with their relatives and hopes he may visit his aunt Deborah and her family in western New York and when there, go and see Niagara Falls.

After speaking of their long separation he adds, "If mamma thinks she is not strong enough to undertake a journey here she must say so and then I will come back and we will settle in North Carolina. She has as good a right to say where we shall live as I have, and can best judge whether she has the strength to attempt it, and if not then we must



settle where she can be with us and we with her. You will have to be nine days on the Atlantic and five days on the Pacific. Quite likely she can tell better after trying the trip to New York. While this country is in great need of missionaries the Lord can raise up other laborers. If in the time of your visit the Lord shows us clearly that this is the place for us all to work for him he will give her strength for the journey. We must take it to the Lord in prayer and watch all the outward evidences in either direction. I trust he will at length show us very clearly what to do."

It took considerable time to study up the situation, and find a place to locate where he could hold meetings as soon as he could interest the people sufficiently to get their attendance.

The country was under the sway of Catholicism, and the adherents of the latter, secretly if not openly opposed the introduction of Protestantism among them, it therefore required much wisdom and descretion to open the way for his advances among this people.

His intimate acquaintance with men acquired by long contact with all classes of society, and his inherent tact in the judgement of human character enabled him to secure a foothold where many would have failed. On July 31st. 9 P. M. he addressed the writer as follows:

"I write, these lines impelled the fact that we both have astronomical proclivities. This is a starry night, a rare thing at this season. My eyes caught sight of Scoryio high in air and I at once re-

curred to Burritt's Geography of the Heavens for tracing what I had never seen of the southern circumpolar map. Below Scorpio past the meridian I at once recognized the Southern Triangle, a very bright group of stars. The polar star lies very low in my northern horizon, and the big dipper now visible entirely disappears as do some of the body of the Little Dipper. In the looking at the southern stars I had to move my position as a lofty cocoanut palm loaded with two bunches of twenty-five each is just south of my door and near it a Cypress tree. This calls my attention to the vegetable kingdom. In the main Plaza are two Bread fruit trees now loaded with flowers and fruits just set. The leaves are about half a yard in length by fourteen inches wide and very deeply notched making it a very striking tree.

The neighboring volcano of Izalco in eruption is a scene of rare grandeur. The volcano of smoke sent out every few minutes is tremendous and was very clearly visible at Guatemala 100 miles away, as is the fire by night. As I spent a night at Sonsonate six miles from the volcano the streams of lava were clearly visible as also the changes of position on the surface of the molten mass which rolls sluggishly down as each new mouthful (several tons to each mouthful) is vomited forth from the crater at intervals of about twenty minutes.

I went nearly to the foot of the cone, and could see the convolutions of the mass change though by day lava is livid in color. I have also visited lake Ilopango scene of the submarine eruption of 1880

but the two craters are seven miles from shore and quiescent and to visit then requires a whole day on the lake so I only saw them in the dim distance, one a sandy cone (not truncated) the other looking like a ruined fortress of dark rock 500 ft. in diameter and 150 ft. high.

The lake is about 15 miles in diameter its shores were not peopled until since the eruption of 1880, as tradition had surrounded it with horrors which make it more dreaded than the Dismal Swamp of North Carolina.

The annual festivities are now in progress and the city is full of people from elsewhere. One new car of living pictures every day to-day was 'Maceo liberating Cuba', the procession of one ward occupied all four sides of the great square which was full of people, as were the surrounding porches and balconies. Here the priests and sisters of Charity manage all charitable institutions at the expense of the National Treasury; but religious liberty is allowed by law and I find some opportunity to spread the Gospel.

A letter he wrote to the American Friend: "I trust that Friends will continue to pray for Salvador, and for means to carry forward the struggle against the stronghold of Satan in Central America. Never did I see a task so apparently superhuman as the mission in this land, and we must dwell continually at the feet of Jesus for ability to go forward from day to day in the work. Can we now move forward with a faith like that of Cabel and Joshua against these walled cities."

This was a rich productive country, the land nearly all under cultivation, or in grass for pasture, money was plenty prices very high for all kinds of produce and of course the cost of living correspondingly high. He hired a room and lived much as he had at Tehuantepec buying in the market and eating a cold dinner at home and getting his breakfast and supper mostly at an eating stand, the whole cost for food being about 75 cents per day. Wood being scarce was very high as was also kerosene oil, so the use of fire for cooking was expensive.

In a letter a little later he said the feast of San Salvador was ended and he describes several of the cars which were the chief attraction of the succeeding days, and after describing the ninth car he says:

"The special feature of the last day was the carrying of an image of Christ from Calvary Church to the Plaza, where it was raised in a car in imitation of two towers placed one above the other, so when the car was carried about by men the top of the image of Christ surrounded by four small angels was fully twenty-seven feet from the ground.

There were probably 60,000 people here to witness this scene. Some curious performers were at work on a trapeze near the center of the Plaza, and fireworks were constantly discharged. The figure was life size of wood and instead of looking like trying to teach the audience, it appeared frightened out of its wits.

After passing around the square to the front of one of the churches the image was lowered in the

tower and taken in the arms of the priest to the cathedral.

I never saw a countenance beaming forth idolatry so manifestly as did that of this venerable priest. A young man bearing his sweetheart across a flooded stream could not have looked so captivated by his burden.

From Calvary Church to the Plaza twelve priests headed the procession before the image among whom was the bishop of San Salvador. If it was not idolatry then there is no such a thing as idolatry."

Desirous of studying the ways and customs of the people and making the acquaintance of the surrounding towns, on the 15th, he visited the Aztec village of Mexicanos which was founded by the Aztec warriors who accompanied Cortez and Alvarado in conquest of this land in 1525 and who remained here, marrying wives from the descendents of a previous Aztec colony, and many of their traits have been handed down to the present generation.

Speaking of the work in general he says: "I have distributed a large number of tracts which with conversational mission work are all the avenues yet open though I hope ere long to secure a meeting room.

There is more union between church and state than I had expected to find, the students of all public institutions attend mass regularly by public authority. This will doubtless hinder evangelical work, though religious liberty is guaranteed by the constitution of 1886. It is too early as yet to give a

very definite idea as to how the work will open up, but I trust that the Lord will fulfill his promise, "Lo I am with you alway even unto the ends of the cycles." The people are very kind and sociable and I enjoy my stay in this land. The scenery around the city is mountainous and romantic. Quezaltepec, now quiescent, is the nearest volcano, and my residence is upon its side.

In 1659 this volcano was in violent eruption. The people of Wejapa hastily ran from the village bearing with them an image of St. Jerome. The site being ruined they built a new village and chapel, in which for several years they placed the image in penance, facing the wall, for not having protected the other site. The city is at an elevation of 2115 feet above the sea and is surrounded by mountains much higher. Quezaltepec being 7370 feet high and its crater 1100 feet deep."

During all his long delay his family were stopping with her relatives in North Carolina, but about this time they went north to visit their friends in New York State, previous to their intended departure from New York City to join him in Salvador.

Samuel, uncertain about their exact whereabouts, addressed some letters to his brother-in-law, George W. Hoover, of North Carolina, for, as he said in one of them, "he wished them to know how and where he was, and what he was doing."

One dated August 18, 1896, reads as follows :

DEAR BROTHER :—

Since writing my last letter I have been over to Mejicanos to the feast, or fair. They had an Aztec



war dance. The people all wore masks and curious clothing. On one side they had on their helmets, monkeys, lizards, dolphins, etc., made of something imitating life very correctly. The other side wore nearer Spanish clothing of 400 years ago. The scene was the surrender of Granada in 1492, and the discourses were in Spanish poetry, probably taught them by Alvarado at the time of the conquest, 370 years ago. There was mock fighting with swords, the whole ending with the conversion and surrender of Boabdil, the Moorish king. This last was not historically true, for Boabdil died a Mohammedan. The fight, however, was very interesting and worth looking at. I returned home and retired to bed. Doubtless what I had seen made me dream that I was conversing with some one about Mohamet, and I finally said, "Mohamet believed himself to be as truly inspired as Moses did." The expression of surprise on the countenance of my friend awakened me, when I noticed that my bed was shaking and the windows, doors and picture frames were rattling, and I was in the midst of an earthquake. There were five movements in an up and down direction, and two or three in a sidewise style, like a horse's skin twitching to dislodge a horse fly. It was of considerable duration, but was remarkably gentle. There has not been a destructive earthquake since March 19, 1880, though the one the 12th of July cracked off the plastering on many houses in this city. The movement resembled the breathing of some huge animal.



I deposited \$175 in the London Bank of Central America, and they gave me credit for \$388.50 Salvador money. This discrepancy in currency makes prices seem much more exorbitant.

I have kept quite busy distributing tracts in various parts of the city and in the adjoining villages. I have had good health all the time, and considering that I am so far from my family I have been getting on quite comfortably.

I hope you are all enjoying good health, and that your crops will enable you to look hopefully into the future. I have news from Gulielma and Joseph to July 18th, just one month ago. I am desirous of knowing how they look upon the journey to this South Land. Whilst the hindrances to mission work and the cost of eatables and the necessaries of life make it unfavorable, yet the Mission has funds enough from month to month, and it is quite probable that things will open out quite favorable in a few weeks. The people are very kind to me, and I am getting quite a circle of acquaintances.

Kind regards to you all."

To the writer he wrote on Sept. 15, 1896: "I have been studying antiquities in the National Library and find that the theory promulgated last year by Le Plongeon is not new; for Brasseur de Bourbourg, nearly a century ago, declared his belief that the civilization of Copan and Uxmal are the oldest in the world, and that this reached to Atlantis, and passed from there to Egypt and Phoenicia. I am using every possible effort to open a meeting room this week."

For some months he worked single handed and alone distributing tracts and bibles, and getting acquainted with the people, their ways and customs and conversing where opportunity afforded on religious subjects. As soon as it was practicable to get a few together for worship, he began to break to them the bread of life. To scatter seeds of Protestantism in that Roman soil, some of which took root and began to grow. He had heard of one Penzotti, who was born in Switzerland, but born again in Uruguay, beginning his labors in charge of a church in a colony of Waldenses. Some years later he accompanied Andrew M. Milne, then Bible agent for South America, in a journey to Bolivia. He was then a Methodist Missionary, but on the journey asked to be allowed to try to sell Bibles.

His unprecedented success led him to enter the Bible work, in which he had traveled all the Spanish-American republics except Paraguay and Mexico. He was imprisoned eight months in Peru a few years before for preaching. After his release he was appointed Bible agent for Central America, and had twice spent a few weeks in this republic, only visiting four cities.

So after three months of solitary work, he was cheered on the morning of October 17th by the unexpected but joyful entrance to his room of Bro. Penzotti. He makes mention of him in a contribution to the Central American Bulletin for Jan. 15, 1897, as follows: "I had looked upon the coming of Penzotti as the golden nail when the mission work from Mexico moving southward and that of

South America moving northward should unite in Salvador, the chain of missions from both ends of this vast continent.

We succeeded in opening meetings at a hall in the central part of the city, and also at my residence, so I now have two congregations, about a mile apart. Altogether the past few days have been the most interesting of my life, and never did I have a more cultivated or attentive audience, about 120 persons have listened to the gospel message. The attendance has been from 30 to 40 at each place each time. The Catholic paper devoted almost an entire page to quoting and answering our discourses. I have met with more opposition, and in one sense more disappointment than in my previous work in Mexico, but there has been a glorious opening, where a few weeks ago the door seemed hermetically sealed."

He wrote the "American Friend" about this time as follows: "The priests are giving their whole sermons to attacks on Protestantism, in general and us in particular. Never have I seen such a stirring up of the people as here. It has required both strong nerves and divine grace, not only to withstand this opposition but previously to stay here amid a desolating epidemic of yellow fever. I have been asked by Catholics to pray by the bedside of one dying in the most horrid throes of the agony of black vomit, and by Americans to direct funeral services of one whose body had been taken to the cemetery some hours previous for burial to avoid contagion."

Thus with heroic courage he pushed on against all obstacles, while widely separated from his family, who came north in the autumn to visit his relatives; a brother and sister, were living at the old homestead in Columbus, N. Y.; also many who were more distant relatives in that vicinity. Her poor health delayed them, but by the end of the year she improved so that they decided to join him in Salvador. On Jan. 10, 1897, they sailed from New York for Panama, crossing the isthumus and sailing up the Pacific coast on the 28th, they landed on the soil of San Salvador to receive a warm greeting and a loving meeting between them after ten months separation under such trying circumstances.

The Central American Bulletin for April 15th contained the following from Samuel's pen :

"A large part of our first listeners were free thinkers, and free drinkers, and they now take the other side of the street. They are enemies of Romanism, but the preaching of regeneration and a change of life does not suit their mode of life. They soon tire of coming merely to spite Romanism. There is another element which enjoyed the meetings, but their employers forbade their attending, and refused to pay their wages if they attended these meetings."

"It would seem as viewed from a human standpoint, that Romanism has been strengthened by our presence, and has probably received more than it would otherwise, from the public treasury. Yet some hundreds of people have listened to the Gos-

pel, and some thousands have read tracts. The papers have commented, favorably and unfavorably, about protestantism, and thousands have read their comments. Yet my experience here has no counterpart in my 24 years work in Mexico, where I never announced a meeting without an audience of hungry souls would gather. It would seem as though Satan was loosed for a little season here.

Personally the Saviour's loving presence has been with me, and I have felt joy in His nearness and keeping power. Yet as I have tried to present Christ to the people and meet such persistent infidelity and unbelief, and hear so many lawyers after listening, speak of the sublimity of the discourse, but presently state that they do not believe in miracles because they are opposed to reason, that Christ was a good but mistaken philosopher, that christian morality is all right, but founded on imposture and falsehood that I feel like a flatiron on an iceberg, and long for the loving association of kindred hearts to help strengthen and warm my soul.

A telegram has just announced the safe anchorage of my wife and son at La Libertad and I meet them at Acajutla to-morrow."

Under the date of March 8th, he wrote: "We were forced to move again early this month. Our present location is near my former residence. Mrs. Purdie has found more interest in learning about the protestant religion among our neighbors, than at our previous location, and more persons have gathered at our conferences. These look like rays

of hope amid the dense darkness and unconcern which surrounds us. Pray that a door of utterance may be opened before us and many souls be gathered into the fold. The health of Mrs. Purdie seems improved by coming to this warm region.

On the 6th of April, R. H. Bender arrived from Santa Rosa, Honduras, having made the journey on foot in 9 nights; he joined with them in the work there, he and Joseph spending much of the time in the adjacent villages selling Bibles and portions of scripture distributing tracts and expaining the gospel as best they could, in some places selling \$10 or \$12 worth of Bibles in a day. They were kindly received by the people, some of whom were glad to learn about the gospel. At one village, he sold a New Testament to a priest, who seemed to be very ignorant of the Bible.

On May 3d Samuel wrote to the C. A. Bulletin as follows: "Our press will soon be here and we hope ere long to be using it in the service of the Master against the strongholds of darkness. Every Sabbath the Catholic paper foams with wrath against protestants in general and us in particular. During this month conferences have been held every Sabbath. The active canvas of the the suburban villages with Bible has been fruitful. Aside from those attending conferences many persons call in asking for tracts and inquiring about the protestant religion. During the month I was called to attend the funeral services of the daughter of an American resident and was thus privileged to address over one hundred of the foreign population on the most



momentous of all themes, under the trees in the cemetery and at the resident. Taking all into consideration, this would seem to have been much more fruitful than the preceding months and is cause for thankfulness and encouragement. The company and cordial co-operation of Bro. Bender has been quite cheering to us.

The cost of living here is out of proportion to what I have seen elsewhere. The family next door consisting of six persons, ate \$5.00 worth of fish in one day, besides other eatables. Other things are nearly in proportion and it requires extreme self-denial to make support possible. There is, however, very little danger of indigestion at such prices."

The press arrived and they soon began its use in the printing of a newspaper, for the spread of the gospel. The first number being issued early in July under the title "La Lus de la Verdad" which met with tremendous wrath from the clergy, and he wrote, "for this reason we came out with an extra number on the 15th. Have been forced to more controversy than we like but hope to be able to make it better as we go on."

A brief note on the 14th, the last from his pen for the Bulletin closes by saying "I have news of the sudden death of my sister at Columbus, N. Y. a month ago. May God bless you all."



## CHAPTER XXIX.

## CLOSING SCENES.

Sunrise and morning star  
And a clear call for thee  
With a glad welcome from afar  
When thou hast crossed the sea.

He was busy with his office work looking forward to the rapid development of the products of his press, to scatter as seed in this new ground with the hope of an abundant harvest.

The outlook was good for an awakening of the people and the introduction of a new order of things which should lead them from their blind idolatry.

Thus the tide of his life was sweeping steadily along until the 21st when there came an eddy in the current, which is described in the last letter from his pen, addressed to his friend and former fellow laborer, Wm. A. Walls, still in Mexico, on August 1st, 1897.

"Your letter of July 1st came to hand yesterday. We have been having pretty open controversy through the papers, but it seems now to have ceased entirely. Whilst we had no press they attacked us in every paper, and when our first paper came out they banged away at a fearful rate as though they would eat us alive. My 'Librito en el Que los Erroses de los Romanis tas son refutados por Santos papas g Concilios' came out and all contro-

versy stopped. If they have anything to say it is in very general terms against protestants in the time of Luther.

Gulielma had a very sick time, was taken at 5 P. M. of Wednesday, July 21st, with very severe spasm and pain followed by a chill and intense fever lasting over a week. She is now up about the house. The same day she was taken, I cut the forefinger of my left hand through the corner of the nail. I fastened it back the best I could and it seemed nearly healed until yesterday indications of lock-jaw set in and gave us some alarm, from which I am still suffering, though without any alarming increase. I was otherwise ready to start for Guatemala to-morrow on Steamship Minneola, but as it is shall probably wait to see what God disposes, into whose hands I fully resign myself, knowing that he doeth all things well, and that when he calls like Samuel of old I will say 'Speak for thy servant heareth.'

I heard of the death of dear Isaac Sharp, whom we so dearly loved. My sister, Lucinda, was taken with pleurisy on May 10th. After 10 days in bed she was again about the house doing housework, until 7 P. M. of June 10th, when she was attacked by a violent spell of coughing, lasting four hours and terminating in death. One by one the Lord calls us from works to rewards, the crown of righteousness.

This afternoon four men besides Bro. Burnett and Bro. Bender and ourselves at meeting, I attempted to read a selection from 2d Timothy 2

Chap. and part of 4th, but Joseph had to read, some hymn singing and I briefly attempted to speak for Paul's feeling in the expectation of a near approach of death and his firm assurance of life especially in 2d Chap. 11th verse. Stiffness of the jaw prevented my speaking much and under the circumstances great solemnity prevailed.

The letter ends without signature, the pen which had been in such constant use, through all these years of service was laid down forever; reminding us of Hogarth the great painter, who in his last moments dashed off the similitude of a painter's palette broken and then threw down his brush to be used no more.

It seems that in that torrid region lock-jaw is quite prevalent and any one with merely a slight wound coming in any way in contact with the soil is liable to inoculation with this fatal disease. By the next day the disease had progressed so far as to cause intense suffering which he bore with patient resignation for four days and nights until on the morning of August 6th, 1897, the freed spirit took its flight, leaving the poor worn body at rest.

But few particulars of these last days are recorded, but on the 7th they wrote this note which was sent to the Central A. Bulletin and also printed to send to their friends in the North and elsewhere. Beloved friends:

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ, blessed be God, even the Father of our Lord Jesus Christ the Father of mercy, and the God of all comfort, who com-

forteth us in all our tribulations;" our Father in His all wise providence has seen fit to take from our midst our beloved husband and father, and promoted him to a higher service. After four days of intense suffering from lock-jaw he quietly fell asleep in the arms of Jesus. August 6th, at 5:20 A. M., His last words were: "this is very hard suffering, but Paradise will pay for it; my sickness is more serious than you think, there is no remedy but to have faith in God;—God's will be done;" then he said to one of the natives standing by: "I have had much pleasure in commencing the work of the Lord in Salvador, and I wish the eminent Salvadorians to continue the work I have commenced;" then passed away repeating "Jesus." Last Lord's day he preached for the last time.

Thus having fought a good fight, finished his course, and kept the faith. He has gone to receive a crown of righteousness which the Lord the righteous judge shall give him in that day. We laid his body away to await the resurrection morn, when the Lord Himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first. To this day we looked forward.

We wish to extend our sincere thanks to the American citizens of this city, for their kind assistance and liberality during our late bereavement through which we were called to pass and we pray heavens richest blessing may rest upon them.

Yours till He comes,

Gulielma Purdie—Joseph M. Purdie.

This beautiful expression of Christian resignation

and peaceful submission to the Lord's will, in its sweetness and tenderness, is seldom equaled, never excelled.

On the 12th she wrote to the C. A. Bulletin published in the October number as was also the above card as follows:

Dear Brother:—

With much sorrow and sadness of heart, I will try to write you a few lines to let you know what we are expecting to do if it is the Lord's will. Two days before the departure of my dear husband, he told me to have Joseph finish the paper, which is only one side, and a book which he had commenced, which will take all of September, then he said sell the press and take Joseph back to North Carolina for I don't want him to stay here without I could stay with him. One day we set him up on the bed and he felt some better and said "well I thought I was going to see Brother Dillon, but if it is the Lord's will that I get well, I am willing, and if not, I am ready, the Lord's will be done." He was helpless four days.

Pray for us in this great affliction, and pray that this dark land will not be left without missionaries. We pray that the Lord will send others soon; that this place will not be left in darkness where there are so many souls to be saved. We feel that the time is near when this people will be willing to listen to the gospel of Christ. I am feeling sad and not very well, so will close. May the blessings of the Lord rest upon you all."

And there in the midst of strangers with only

Brother Bender to help them, they remained for a few months completing as far as possible the work on hand before leaving for the homeland.

Heroic as their lives had been in the past, they were not less so now that their leader had fallen.

Finally bidding farewell to the sorrowing ones who had come to love them and who mourned their departure, and a last sad look at the sacred spot where rested all that was mortal of the beloved husband and father, they once more turned their faces toward the fatherland. Taking steamer to New York and then by rail to North Carolina they soon joined her people there, and in a humble home near them she has since lived, still interested in active efforts for those around her in the Sunday School, and in social work.

Joseph took a course in Guilford College, graduating in June 1906 and soon after married Una Bulla of North Carolina and on August 25th. started for Cuba and accepting work in Friends Missions there is now Dec. 1907 conducting the mission at Holquin province of Santiago, and rejoicing in a daughter added to their household.

## CHAPTER XXX.

## IN MEMORIAM.

"Build thee more stately mansions, O, my soul  
 As the swift seasons roll!  
 Leave thy bow-vaulted past;  
 Let each new temple nobler than the last,  
 Shut thee from heaven with a dome more vast  
 Till thou at length art free,  
 Leaving thine out-grown shell by life's unresting sea."  
*Holmes.*

Thus in the prime of his life in the meridian of his usefulness, when hopes were high and the promise good for a great work, the developement of the publishing house, as very few could do it, his sudden death was a heavy blow not only to his family and Friends but to his co-workers of the association and its leaders.

Few persons are so richly endowed by inheritance as a historian, as a linguist, as a speaker, a fine mechanic and a student of nature, with a memory in all these lines which never failed him; with the gifts of a statesman and the tact of a diplomat his varied contact with all classes of people had developed such an insight of character, that he was ready for any emergency and succeeded in running all branches of the business with very little friction never having any quarrels or misunderstandings in his business affairs.

With this versatility of resources he was able at any time to throw his undivided energy into the work before him.



With these gifts, led by the Spirit of the Master to whom he ever looked for guidance he was prepared to use them all for His glory. Frequently going to the Lord in prayer, he was able to break the bread of life to the hungry souls around him so that many were fed.

Thus we find him faithful unto death and prepared to receive a crown of righteousness.

Promoted from a blessed life here to one of glory beyond; a field perhaps of greater usefulness at least of wider knowledge and deeper enjoyment, we may well rejoice with him and bid him God-speed.

Thus ended this life, ever faithful to duty, strong, brave, heroic it was tuned into a sweet echo of the life of God.

In that tropic land far away from the home of his youth and the main fields of his labors, where so many had learned to admire and love him, they were not permitted to stand with sad hearts around his bier, or drop a tear into his lonely grave. But we may imagine that members of the heavenly host in that last hour of suffering were gathered around the clay tenement ready to accompany the freed spirit in the glad procession up the palm strewn pathway to the courts above. While from heaven's battlements came,—

Sweet songs of the angels just drifting afar,  
O'er the air of that beautiful morn;  
Hosannas of joy from the glorified throng  
Who sang peace when the Savior was born  
While the sky-breezes swept the Eolian strains  
From the windows of Heaven as He passed;

And glad seraphs stood waiting to welcome him in  
At the beautiful portals at last.

His friend W. A. Walls soon after his death wrote to the *American Friend* a brief sketch of his work, published in the issue for Sept. 30th, which is full of interest throughout but some of it has already been fully given to the reader, and need not be repeated, so we quote as follows:

“In 1871 some friends in Indiana Yearly Meeting felt the condition of Mexico laid upon their hearts, and met to confer upon the subject. One of them remarked ‘Well, we can’t do anything, we have no one in view who would go out as a missionary.’ Murray Shipley interposed, ‘There is a young man outside who wants to talk to us,’ and introduced Samuel Purdie to the company. He told them in simple language of his conviction that the Lord had called him to work in Mexico, and that he had studied Spanish. About the end of the year, he and his wife reached Matamoras to begin this new work.

One clause in the letter of instruction reads, ‘We send you to Mexico, not to teach peculiarities, but to preach Jesus Christ.’ This seemed to be the central thought and motive power of his work.

Our brother’s work was great and more varied than that of any other missionary I have ever met. When, in 1880, I saw him translating, setting copy with his own hand, and running the press with his own foot, I was not especially surprised: was he not a missionary? And were not all missionaries thoroughly consecrated, hands and feet, tongue and

pen? I know better now, I have seen a good many missionaries since then, but not another Samuel Purdie. Some of our brethren are active in preaching, and perhaps even more so in pastoral visiting than he. Possibly some may have written as much, though I only know of one, but no one has invented as he did his own stereotyping machines, nor worked hour after hour, and day after day running a heavy press, printing sometimes a million pages a year, with no help but such as was entirely hired by himself. Then when he came to build the meeting house in Gomez Farias, he had to make the sash and put in the glass, for none of the Mexican carpenters there had ever seen a sash, much less made one. His manual labor saved the Society at least two men's salaries, and made the rather scant mission fund do wonders. Ours was for a long time the only evangelical press in Mexico. He made it a rule to print some good work each year besides the paper and tracts and pamphlets. Every work begun was finished, with one notable exception, and as in most of them Samuel Purdie had to translate the whole, to read and correct the proofs, set up a good deal of it, and then to bind the finished work, it will be seen that it was no sinecure. Lives of Penn, Elizabeth Fry, George Fox, Grellet, Manual of Holiness, and other books were published this way.

He had an unusual knowledge of Spanish, and besides translating one work each year wrote a good deal of original matter. He also had to write a good deal in English for Friends who wished

news of the work. Owing to a limitation in funds he had not a very large library, but he had mastered every book in it. One of the secrets of his being able to do so much was to have no idle moments, another was to do things by a plan, and the chief was to ask the Lord's direction before beginning, and His help for carrying through a work.

So fell a Prince in Israel, one who had been tried in many ways,—perils by sea, by war, (the city having been besieged five months while he was at work). He stuck to his post through two small-pox epidemics, and one visit of yellow fever so deadly that there was hardly a house where there was not one dead.

If the name of Quaker is held in honor all through Mexico and Southwest Texas, we owe it chiefly to the faithful and consecrated life of Samuel Purdie.

For when I was working near Victoria, Texas, two years ago, I enquired of a man who employs a good many Mexicans, if there are any Protestants among them. 'Yes' said he, 'I have some Quakers from Matamoras, and if there ever were genuine Christians there they are.' Samuel Purdie's life was not spent in vain."

Rev. Luther Rees, Chairman of the C. A. Association wrote under date of Dec. 20, 1907:

"I believe he did a splendid work in Salvador. It was my privilege to visit Salvador last year and while there I learned that he is still remembered by many. He obtained access to several of the government officials and his public services were well attended. Mr. R. H. Bender our present mis-

sionary in Salvador was Bro. Purdie's associate when he passed away. The work in that Republic has been greatly blessed."

The following translation from the Spanish by Joseph M. Purdie is furnished us from a co-worker in Mexico, Andres Campillo.

"I would have much to say concerning the honorable and humanitarian virtues which adorned that man, true apostle of Jesus Christ. I am deeply sorry not to have the capacity for such a task, nor is my language sufficient to express my thoughts. Nevertheless I feel in my heart something that makes me speak and you know that out of its abundance the mouth speaketh. Perhaps on this account it makes me say that that man whom I love and to whom I owe so much, was in this world the perfect model of meekness and evangelical charity.

He, in all his acts upon earth, obtained all the blessings which his divine Master taught him and whom he faithfully served. He was poor among the poor yet had no need, neither did he ever lack goods in order to impart them to his fellow men. He did not make over much of material goods because he saw others that were better in the spiritual life. Every being in human creation he considered as himself because they were created by the same God, his Creator, he never lost an opportunity to teach the way which man must follow to attain true happiness. I who for a long time walked far and estranged from that way owe it to him that I found it, and I began to walk in it al-

though with difficulties on account of my weakness. I distinguished that precious path and this not only by the preaching and the reading of the Holy Scriptures because it seems that I had ears and could not hear, but by the living example which in the practice of my daily life was always seen. Therefore his ministry as an apostle of the truth he faithfully fulfilled. The obstacles and the evils which daily present themselves in the Christian way he conquered, and to-day in the celestial home he joyfully awaits the happy day in which the Lord shall appear, we shall be like him, for we shall see him as he is."

Aug. 15, 1906.

Quintero, Mex.

Also the following, translated by the same:

"In the years 1883-84 I became acquainted with brother Purdie. I was living in San Fernando and had recently married the second time. I was 30 years of age and he was about 45. At that time he was visiting the southern part of the State of Tamaulipas where they had already established Gospel labors and had congregations in Jicotencatl, Gomez Farias, Ocampo and Antigus Morelos. I was not then a Protestant, neither was I a Catholic, although all in my town considered me as such. Samuel was introduced to me by Julio Gonzalez Gea who was living in San Fernando, and had a boys school supported by the parents of the pupils. It was not long before I became intimately acquainted with Mr. Purdie and in the year 1885, in the month of April I left San Fernando to go to St. Matamoras to make my home there. Here Sam-



uel had been living since the year 1872 and had organized a church and instituted two primary schools; one for boys and one for girls. In the former of these schools I was employed as a teacher in Spanish and morals; I also directed the same classes in the girls school at that time under the care of Miss Julia Ballinger.

The conduct which Samuel observed toward me was not only that of a friend but also of a tender and loving father. He was always mindful of me and in a decided manner helped me to lead a life which in every sense was entirely new to me, since in the first place it was the first time that I had left for a new town with my family. The intercourse with the people that formed the church and the society of that city in general, which at other times I had visited prompted by another motive, was also new. So that, had it not been for the amiableness of Mr. Purdie I would have found myself almost isolated even in the midst of a large city.

In the year 1886 the church in Matamoras proposed my name as a candidate for the ministry and brother Purdie as a minister of the church and Superintendent of the Friends Mission in Mexico, on the appointed day gave me the hand of fellowship in the work of Christ. I never shall forget that solemn act which so forcibly moved my being and which I felt in the depths of my soul! From that time Mr. Purdie and I became inseparable always working one by the side of the other and I receiving his friendly counsel and taking advan-



tage of his example. He was sincere, lovable, diligent, active and constant in the work of the Lord. I always found him working intellectually or mechanically.

In 1887 for reasons unknown to me, the head of the mission was changed to C. Victoria and after two months I went to work with Samuel in that city continuing in evangelical labors. In the same year in the month of September, a mixed school was organized with about thirteen students which we directed. The following year we were obliged to divide the school, my sister Gertrudis taking charge of the girls and I the boys. These schools have more than sixty pupils each on roll.

Early in the year '88 Samuel and I visited the towns in the southern part of the State on horseback beginning with Llera, Jicotencatl, Gomez Farias, Ocampo, Nuevo Morelos, Antiaguio Morelos and Quintero where we had gospel services and where we were comforted by revivals in those places.

On our return to Victoria brother Purdie began publishing a paper called "ElClarín," an evangelical and liberal periodical which somewhat troubled the Catholics to such a degree that even after stopping its publication I was arrested in the police headquarters for fifteen days on account of an article which I published in another paper called "Tamaulipas" in which I called attention to the authorities to certain disorders that were being committed in the center of the city. At this time brother Purdie was very much troubled because

of my arrest but God provided good friends and they arranged matters in a satisfactory way so that I was set at liberty continuing in my labors.

In the same year '88 we organized our church at C. Victoria and we held our services in the school house situated in the street Matamoros and No. 10 which now is occupied by Penn Institute for girls and young ladies.

In the year '93, 94 Samuel began building a Rest Cottage for ministers in the summer, where I am at present.

Brother Purdie worked personally on this aided by some carpenters. It is a two-story frame house. He made many trips to Victoria to bring tools and other things necessary for the work. Some of these trips he made on horsback accompanied by some brother who wished to go with him.

In one of these journeys there occurred, so simple and candid an incident that I wish to relate it. Among the workmen who were helping him in Gomez Farias there was a boy whom I raised and recognized as a son (his name is Elias). On one of this boy's expeditions to the Sierra he caught a squirrel and it occurred to him to send it to Victoria as a present to my wife. As there was not a safer way to send it than by Samuel he asked him to take the squirrel. Samuel had no difficulty in granting the desire of the boy. He tied a string around the animal's neck; and put it in his coat pocket and tied the string to a button hole, as if he carried a watch there. The idea was curious in-

deed as many who saw him thought that he carried a watch there but instead the squirrel would peep out of his pocket. Two days were necessary to get to Victoria and during that time it was necessary to feed the squirrel, a thing which Samuel did with all diligence, feeding the little animal some bananas. As soon as I found out that he had arrived at his destination I went to see him. It was about six in the afternoon. He was sitting at the table with his wife and son Joseph, I saluted him and we talked awhile then he said 'Elias sends Pauchita a little present,' and on saying this he pulled the string that he had through the button-hole and took out the squirrel which he handed to me. We all celebrated this act worthy of him as it was from a magnanimous heart. Many of his actions such as I have just told manifested the candidness of a child.

He always showed himself affectionate and pleasing to all, large and small. His sincere love was felt everywhere that he went. And his decision in the work of the Lord Jesus Christ was so confident that as I have said before, his example has caused me to be firm in the same work and to be in this town where he left so many signs of love to humanity and his decision to serve the Divine Master.

Several trees which he imported from other parts of the world are here giving fruit; cinnamon, rose apple, currant and others whose names I do not remember. But the most pleasant thing to me and to the servants of Christ is that he was a

powerful instrument in the hands of God to sow the good seed of the word of God in the hearts of the inhabitants of this town and of this State.

The last time that we saw each other was in C. Victoria in my home. We were both leaving; he, for the Republic of Salvador and I, for Matamoros. We had a lunch at home and there we bade each other farewell. I never saw him again but his correspondence from that Republic was constant telling me of his Gospel labors. His faithful wife and loving son accompanied him there also. After some years of struggling in Salvador against fanaticism and ignorance he fell asleep in the Lord; but his works follow him as the Scripture says, and if God permit I hope that we shall see each other some day before the presence of our God never more to part again.

SANTIAGO G. GONZALEZ."

Gomez Farias, Aug. 16, 1906.

One more of God's faithful children gone from service here to broader fields beyond.

Hail and farewell.

THE END.



# SAMUEL A. PURDIE

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and Spanish Writer and Publisher in  
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